

# Religious Education

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## THE FIFTEENTH ANNUAL MEETING

The Fifteenth Annual Meeting was held at Hotel McAlpin, New York, on Tuesday and Wednesday, March 5 and 6, with meetings of commissions and other bodies on the 4th and 7th. This meeting was designed, in view of prevailing conditions, as a conference rather than a convention. Only a small attendance was expected. But the attendance and interest exceeded all expectations and the character of the program, in the opinion of many present, was such as to place this meeting amongst the most successful and influential of all the Association gatherings.

The program, on "Community Organization," was arranged by the officers of the council. It consisted of three parts: two sessions devoted to a consideration of the organization of the world on the basis of universal brotherhood; six sessions devoted to a study of the co-ordination of agencies and activities in communities in the interest of religious training; and, a number of sessions of different departments of the Association. The program was carried out substantially as printed in RELIGIOUS EDUCATION for February with the addition of several important papers, notably by Professor Paul Monroe, on "Does Education Hinder or Promote World Organization?" by Mr. Shelby M. Harrison, on "Promoting World Brotherhood through Community Organization;" Dr. Bernard C. Steiner, on "The Function of the Library in the Community," and Professor Frank A. Starratt, on "The Demands of Democracy on the Theological Seminary."

The Declaration of Principles adopted will be found at another place in this magazine.

The local committee in charge of arrangements consisted of:  
Professor George A. Coe, Union Seminary.

Dean Caroline B. Dow, Y. W. C. A. Training School.

Rev. William T. McElveen, Ph.D., Manhattan Congregational Church.

Miss Lavinia Tallman, M. A., Teachers College.

Professor Hugh Hartshorne, Union Seminary.

## DECLARATION OF PRINCIPLES\*

1. The world of men can be and of right ought to be a community. We affirm our wholehearted faith in democracy, both within nations and between nations. We believe that the individual attains to fullness of life and character only as a member, in free service, of a community of constant respect, goodwill and brotherhood; and that lesser communities live and lead aright only as each contributes its share to the common weal of the race, and incorporates its life into that of the world-community.

2. Democracy and religion can be and ought to be two aspects of one and the same life. The world-community includes God; every impulse toward it is of His spirit. Without Him men, however gregarious, or bound to one another by economic interest, yet live in an alien place; with Him, the world of men and things acquires full social character and value.

3. To reveal God aright and to fulfill its function in human life, religion must become more moral and more democratic. The world-community can believe in no merely tribal or national God, with favorite children whose battles He fights, whose ambitions He coddles and to whom alone He grants glimpses of His will; nor in a merely sovereign, autocratic God, who exploits men without feeling for their misery or regard for their desire; nor in an imperturbable God whose chief virtue is His changelessness. The supreme bond of the world-community will be a God of right and justice, who owns all men as His children and who steadfastly seeks with them, and through them, the common good.

4. Education, practiced and directed toward intelligence, initiative, responsibility and goodwill, is the indispensable instrument of democracy and of religion. Without it, no lesser community can maintain its character, no world-community can come into being.

5. Yet education, practiced and directed toward mere habit of mind and efficiency of hand, inculcating conformity and sheer obedience to external authority, fostering prejudices and narrow loyalties, is as great a hindrance to democracy and religion as education of the better type is a vital resource. Had it not been for such undemocratic education the present world-menace would have been impossible. And the whole world faces to-day a grave danger in the possible Prussianization of its schools, in one point or another of matter, method or discipline.

\* Prepared by a committee — Dr. Luther H. Weigle, Dr. George A. Coe, Miss Caroline B. Dow, the Rev. Florence Buck and Dr. Lester J. Bradner — and adopted at the Fifteenth Annual Meeting.

6. Children can be educated in social responsibility and goodwill as well as in habit, intelligence and initiative. They are members of the community, with functions, rights and duties which contribute to the common good. It is the business of education to give them both freedom and opportunity to exercise their functions in wholesome and helpful social living, that they may grow in wisdom as in stature, and that intelligent and responsible goodwill may keep pace with developing power and skill.

7. Education, so understood, is a community function. The democratization and spiritualization of life cannot be accomplished by any one kind of institution, but requires the purposeful co-operation of all. The agencies of education are as wide as the community's total life, and as varied as the contacts of that life upon the individual child or man. The community, lesser or greater, which fails to discover its educational resources, and to enlist and mobilize them for community ends, faces a wasteful and haphazard future, and will fall a prey to aggressive selfish interests that divide and exploit.

8. The responsibility for such community organization rests in an especial degree upon the churches: because the moral and spiritual good of man is their direct and immediate concern; because they deal with the ultimate motives of democracy and religion; because they have long held to the ideal of world-community. We call ourselves to repentance, because, though holding this ideal, we have sinned against it by practices and teachings that are divisive as well as by failure to stress the things that unite.

9. A conspicuously weak point in the educational program of most churches and communities has been in provision for enlisting the service of young men and women in the late teens and early twenties. They have come from schools and colleges with high ideals and hopes, with visions of unselfish service, and an enthusiastic willingness to devote themselves to the community's good—only to find, all too often, that the spiritual leaders of the community had no real task to offer them. That lack has been met in these days of war. Our young men and women are doing real and great things now in camp and trench, on sea and in the air, by hospital beds, in home services and in Red Cross work rooms. But what of the morrow? Can the world at peace, torn asunder and in the remaking, so shape its enterprises as to enlist and hold a like measure of sacrificial devotion? Churches and communities must find what William James called "the moral equivalent of war."



10. We rejoice in the evidences from many quarters of successful community organization for these high ends, involving public schools and playgrounds, civic and social centers, public libraries, open forums, farmer's clubs, inter-church federations, community councils of religious education, week-day schools of religion and the like. We urge the need of continued and manifold experiments in this direction, with a frank interchange of experience among leaders in these enterprises. The world-community can come into existence only as lesser communities grow in such fashion as to incorporate themselves into its life. "If a man love not his neighbor whom he hath seen, how can he love the stranger whom he hath not seen?"

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## THE ANNUAL SURVEY OF PROGRESS\*

### COMMUNITY COÖPERATION

IRVING KING, PH.D.

The annual surveys of progress presented to this association have usually done more than merely recount achievements in the field of religious education. They have also attempted to see religious education in its broader setting of those related movements which may contribute, more or less definitely, to religious training itself. Our surveys of progress have thus been quite as much the study of tendencies and possibilities, yet to be realized, as the recounting of things already done. In fact no survey of progress can be of much value if it does not point out promising lines for future endeavor.

I have been especially mindful of this necessity in preparing the report assigned to me this year. Our general topic is community organization, and the survey of progress must, largely, be a survey of possibilities as yet only imperfectly appreciated or even as yet entirely unrealized. It has been my purpose to try to take stock of a wide variety of interesting social endeavors, to see if they may be suggestive to us of a new and more effective grasp of the problem of religious education.

Surely no phases of our current social life are more significant than those which may be roughly grouped under the heading of community organization and improvement. They are developing

\* Prepared by Irving King, Ph.D., professor in the State University of Iowa, at the request of the Council of Religious Education, for the Annual Meeting in New York, March 5, 6.

with an increasing momentum and are including an ever-widening range of social welfare activities. While they are not, on the whole, strictly speaking, religious movements, they must have a profound significance for all those who have grasped the vision of Christianity as a social force rather than as a means of attaining salvation for the individual detached from social groups.

Community activity, organization, improvement in its many diverse phases, is motivated by a growing consciousness of, and a search for, the things that go to make human life happy and worth while under the conditions in which it must actually be lived. If the aim of Christianity is the establishment of the Kingdom of God, or the democracy of God, on earth, there can be no question but that religious leaders should be vitally interested in these significant social endeavors.

It is a truism, that, religious values have their origin in and gain their meaning from social values. The love of God has no vital reality, except, as it finds expression in the spirit of brotherhood and in loving consideration and helpfulness of fellow men. The religious life is not something apart from life with our neighbors or something distinct from the life we all must live as men, women, or children in social communities. It should be the highest expression of all that is best in that life, of all that makes that life most worth while, most effective, most unselfish, most joyous.\*

The primary interests of the religiously minded persons should never be mere preparation for a future life but rather how to attain to and participate in a fairer, more Christian social order on this earth. His concern with prayer, with study of the scriptures, with worship, or with church rites or activities of whatever kind, must always be to regard them as means for strengthening his hold on those eternal values which he is seeking to relate in a dynamic way to the realization of God's democracy among men.

If religion is such a social affair, then it is obvious that religious education must consist primarily in training children in the appreciation of these social values, a training of young and old alike in *actual social service*. Religious education, as we conceive it, should be an organic, vital part of all those community activities which are reaching out for better conditions of social living. The religious training of children should find in the various forms of

\* "Efficiency in achieving these ends must be measured by concrete evidence such as health, food, laws, ballot-boxes, homes, streets, schools, happy children, and happy husbands and wives. . . . Everything that is worth while, from health to good music, from play to scientific learning, from food to friendship, will be most worth while when the distribution of it is most wide. . . . Here will grow Christian joy in a fellowship of endeavor so profound that it can rejoice in tribulation. . . . This is the life of faith which is the identification of everyone's very self with the ideal good." Coe, *A Social Theory of Religious Education*, pp. 56, 57.

social service, kindness, loyalty, lawfulness, and brotherly or neighborly helpfulness such as the community recognizes as essential to its well-being, the material and the stimulus for religious growth.

If this point of view has truth in it, much of our present effort in religious education must be sharply scrutinized and possibly radically reconstructed.

Religious education as most commonly conceived and, as usually undertaken, presents a serious problem to all thoughtful observers. I shall not attempt to enumerate the many specific difficulties with the present situation. They grow out of an inadequate conception on the part of most existing agencies of *what religious education is* and consequently how it can best be carried on. Religious leaders, generally, have not thought out the problem they are facing in a consistent manner. Consequently a curious and paradoxical point of view has persisted in much of our efforts. This is well stated by Dr. Coe in his significant book. "A Social Theory of Religious Education." It is something like this: "Along with the common view that religion is, or should be, a vital experiential factor in human life, there has been a failure to think out how it can also be the product of training." "It is often assumed," as Dr. Coe puts it, "that the child must *catch* his religion rather than get it through *education*." Hence education has confined itself largely to the endeavor to teach certain facts *about* religion in the vague hope that this intellectual basis might render the child more susceptible, at some time, to *catching* religion. In other words there is no organic relation in the minds of many Christians between their conception of religion and existing methods of teaching it. While religion is seen to be a fact including the whole life, the emotions and the will, the habits, the attitudes and the appreciation, as well as the intellect, education in religion has been confined to the intellectual side and to a lesser extent to the cultivation of certain supposedly religious habits, or modes of behavior, into which it is hoped that, on some day of decision, a vital, transforming religious experience may be found. We may as well face the fact that the results growing out of this conception are meager and pitiful.

Existing methods afford little actual training in real religion but only in certain accessory features which can be reduced to an intellectual system. A child may learn all the *facts* about the Bible and Doctrine that we seek to teach and still fail to participate in any vital way in religion as a living dynamic experience, radiating the spirit of Christian helpfulness and brotherly love.

It is significant that secular education has faced this very problem and is now grappling with it. It also has been detached from real life and has been lacking adequate motivation. It also has been largely intellectualistic rather than a training for real life. But a new spirit is taking possession of secular education. Every aspect of the traditional curriculum is being scrutinized by experts who are dominated by the ideal that the public schools should afford a more definite training for the real emergencies of life. They are demanding, first of all, that each subject in the curriculum be clearly proved to have value in terms of actual life, and, secondly, that the subjects which appear to have such values be taught so as to realize them.

But public school education has gone even farther than this. It has not been confined to imparting facts which are supposed to have real value for life. It has gone over definitely into the field of vocational direction and vocational training. It seeks also to shape the recreational and the social life in order that the educational possibilities of these phases may be realized and because, through these phases there is important training for life beyond the school. Community co-operation is also increasingly sought in order to bring the school into real relation with the social body that supports it.

The present situation as regards religious education is identical in kind, although worse in degree, with the sort of thing the leaders of public education are trying to get away from. It also is detached from life, it is, as we have said, too largely intellectualistic; it is not producing religiously minded citizens.

We surely cannot say that the interests of religion are anything less than the *whole* life of the community, its economic interests, its recreational and social needs, its concern for public health, for fair conditions of labor and living. Religion should be an ideal, a stimulus, a co-ordinating influence, through which the best development of *all* the interests and activities of the whole social body may be secured, permeating them all with the leavening spirit of Christian neighborliness. It should presuppose and be an outgrowth of community spirit, or community consciousness.

It is this growing community, striving to realize the best for all, which we have endeavored to examine in preparing this report of progress, for we believe it furnishes the basis for a new and more effective method of religious education.

This impulse to get together, for the common good, which is expressing itself in so many ways today is not entirely new, but

it seems to have become especially conscious of itself in the last decade and is now developing very rapidly under a wide variety of forms.

It found one of its earliest recent expressions in the *school social center*, the aim of which was to provide real community meeting places where people of all ages might come together, in a friendly way, for social and recreational purposes or, for intellectual stimulus through the discussion of common interests and civic problems. The demand for this wider use of school buildings seems to be entirely genuine. The Superintendent of Schools of St. Louis recently stated that in his city it was developing faster than it could be taken care of by the school authorities. According to a recent report on the growth of these after school activities, there were in 1915-16, in 463 cities fifty-nine thousand, two hundred eighteen group occasions, with an aggregate attendance of 4,399,680. Of these 52 percent were various athletic and club activities.

Along with the social center development has gone the development of the public or *community playground and recreation center*. Starting thirty-one years ago in Boston, the movement at first grew slowly. By 1900, about nine other cities had established playgrounds. From 1900 to 1906, twenty-six more cities fell in line and by 1916, four hundred and eighty cities had public recreation facilities. Vast sums of money have been devoted to this development and it is estimated that there are today more than 60,000 men and women working for a better play-life for America. The movement is actuated by the most comprehensive spirit of national idealism. "It has been a big co-operative undertaking in which many heads and many hands have all united."\*

In this brief report the scope and value of this movement can be only inadequately described. In a recent Chicago report we find, aside from the more ordinary types of play, boy scouts and campfire girls organizations are fostered, play-kindergartens, milk dispensaries, visiting nurses, conferences on infant welfare, strong efforts to co-operate with every civic and human welfare agency that is active in the neighborhood, such as dramatic clubs, singing and other musical societies, churches and schools. All "are made to feel that the recreation center and all its resources are at their disposal and may be freely used in order to place them in contact with the people of the neighborhood." "It is impossible," this report continues, "to estimate the value to a community of its recreation centers. So much of it is intangible, so much is never

\* Report of H. S. Braucher, in *The Playground* 1916.

brought to our notice, yet so much has been observed, has been computed, that we may really say they are of inestimable value. Whether we speak of physical or of moral health, of mental, of spiritual or of bodily growth, of personal or of civic welfare, we find that the recreation center has been a vital force in its development."<sup>\*</sup>

The next phase of progress to which we may refer is community organization and development, which, although closely related to what we have just given, is in a way more comprehensive. It has occurred through a variety of agencies and in many different forms. Sometimes it has been achieved through the influence of *the consolidated rural school*; sometimes a community alive to some particular need or problem has organized for that need and has gradually launched out on a program of general social improvement. Some localities have begun with the recreation problem, others with the economic problems of farm and home, others have found in community music the starting point of a quickened and elevated social conscience. Let us bear in mind, as concrete illustrations are given that *any* development of community spirit for *any* sort of social welfare furnishes just the situation needed for the building up of a vital system of religious education. In the first place it provides a general atmosphere of wholesome social interest in which young and old alike may participate and get actual practice in brotherhood. This is worth while even if nothing more specific is attempted. Secondly, such a situation furnishes a live background for definite and vital religious training. The possibilities of this latter phase have not yet been generally appreciated and we shall return later to its consideration.

The very rapid development of consolidated rural schools is of great significance for community organization.<sup>†</sup> Not all consolidated schools have become community centers, but as a whole they are moving in that direction. It is a safe prediction that the great majority will fall in line as fast as leaders with vision and training are available. A few examples may be taken as typical of the best that is being done and of what many more will soon be doing. Let us glance at the work of the consolidated school at Alberta, Minnesota.

For the entire six years since its establishment it has conducted community work, realizing that a school must do more than teach its pupils to read, write, and cipher; that it must teach, help, elevate

<sup>\*</sup> Playground and recreation centers of the West Chicago Park Commissioners, 1917, p. 34.

<sup>†</sup> In Iowa they have increased from 18 in 1913 to more than 230 in 1917. In other states the development is older and even more extensive.



and inspire those who have passed beyond the direct control of the school. Such activities as the following are carried on; a literary society of adults and high-school students in which there is debating; short experience talks by successful farm men and women, spelling bees, declamation contests, open discussions of farm and home subjects, and addresses by regular speakers. This society develops community life and quickens intelligence. The school has its own motion-picture machine which is used both for entertainment and instruction of the community as well as the school. It also has a stereopticon and victrola. There are glee clubs for boys and girls, and a choral society which always participate in the community gatherings. The school gives many entertainments for the community and these are probably most appreciated of all. Religious services, including Sunday school, are held every week in the school. The community commercial club and women's club also meet at the school. Dinners are given which promote much good fellowship. In general, all the business and educational interests of the locality closely co-operate with the school. At present various Red Cross activities absorb much attention of both adults and children.

The superintendent states that this community organization has been, in the six years, a powerful agency in improving the intellectual and social life of the people. It has broken down the isolation of farm life, given wholesome entertainment and mental stimulus, through contact with eminent men from the busy world outside, through inspiring lectures, and through the exchange of experiences. A great patriotic rally which bore good fruit was one of the features this fall. There is definite evidence also that the moral and civic life of the community has been improved. "For several years there has been no evidence of disorder or rowdyism. Really the people have become more civilized, to say the least."

A superintendent of a consolidated school, in Iowa, writes that the greatest factor in instilling better morals and better school work has been the introduction of athletics. He says the students had previously spent their pent up energies in other ways not always to their best advantage. He also describes many forms of community activity and says that his young people spend less time on the streets and are more interested in their school work.

This brief synopsis of work of consolidated schools must suffice to indicate lines along which many schools North, South, East and West are working. In one way or another an increasing

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number of such schools is striving for community organization and community uplift as a phase of their legitimate educational work. The following gives name and references and quotations from actual workers:

Extracts from a letter written by Superintendent W. B. Gregg, Consolidated Schools, Delphos, Iowa.

"The work of the consolidated school superintendent is to open the door of opportunity to the entire district and enlist both old and young in the work of attaining better things for all in education, in home comforts and in social enjoyments. He must be a leader in the community, and be willing to enter into the life and interests of the people in order to direct their activities."

"You ask what are the specific values of this community work?

"1. The people get together and understand each other better.

"2. It brings purpose and harmony into the district.

"3. Taxpayers are more willing to vote money for school purposes, for even those without children enjoy the benefits and social advantages of the consolidated school.

"4. It raises the standard and character of the amusements in the community.

"5. It directs the activities of young people and gives them the social training they require."

E. B. Hodges writing of the various social recreational and educational activities of the consolidated schools of Hansell, Iowa, says: "In this way our *townships* become *neighborhoods* making for community and county spirit and becoming real and positive forces for progress."

Superintendent Crory of Rinard, Iowa, Consolidated Schools writes, "We are trying to make of our school the best school for the people there is in Iowa. We believe in educating the mind, the body and the spirit. Some of the things we do are shown in the clippings which I am enclosing for you. During the year we have a lecture and a musical course of five numbers. Then we have our Red Cross work once a week. Our Y. M. C. A. meets twice a week and we have our basket ball and other games. We try to do something for the parents of the school about once or twice a month. This includes school entertainments, lectures and 'get together' suppers. I find if you want to get the people out you have to give them something to do, something to see or hear and something to eat. We have had a school fair this fall and shall have corn and poultry shows later. There are classes for the parents in which farm and household interests are discussed. Above all there is the getting together of the people and the understanding that we are trying to do something for all of them. One of the greatest things in our school because it brings the greatest good to all is the 'gym' and athletics. Old and young participate in the games."

Other interesting letters were received from Superintendent M. Z. Albert, Johnston, Iowa, from Superintendent C. C. Cokerham, Udell, Iowa, from Superintendent K. W. Buell, Randalia, Iowa, and Superintendent A. H. Adam, Rudd, Iowa. Much significant work is also reported from Tennessee, e. g. in Cleveland County under the direction of Superintendent S. G. Adcock, and at the Capleville High School under the direction of the principal, Mildred E. English. Here, besides many co-operative activities leading to the improvement of the economic recreational life and material environment, the community has been most active in various types of war-relief work.

Monahan in his United States Bureau of Education Bulletin on Consolidation of Schools—gives many instances of the growth of this sort of community work in various parts of the country.

A vast amount of work is also being done without direct connection with any particular school. For instance, there are county improvement associations notably—Bennington County, Vermont, Hampden County, Massachusetts, Westchester County, New York,

Nassau County, New York. In some counties, e. g., in Maryland, the association is concerned primarily with public health. They employ tuberculosis nurses, and have close relation with the county truant officers. Community organizations of many kinds have multiplied rapidly also. Village improvement associations are common in New York and New England. Neighborhood associations are being organized and successfully conducted. Dr. Wilson of the Presbyterian Board of Home Missions believes that one of the best examples is to be found at Locust Valley, Long Island. How inclusive are the interests and activities of these associations may be gathered by the following statement of the results of co-operations given in the *Yearbooks of the Locust Valley Association*:

"Roads improved — A self supporting public library with a substation in every room in the public school — A public kindergarten — A sewing class, music and manual training classes conducted for a year and then taken over into the public school — An extensive anti-mosquito campaign each year. An efficient village fire department — A swamp turned into a lake, a bathing beach — Vacant places on roadings planted with Norway maples — Stream stocked with fish — A social survey as a basis for further scientific social work — A neighborhood house — Public motion picture entertainments twice a week — An annual crusade against the tent caterpillar especially through the co-operation of the school children — Anti-fly campaigns — School and home gardening with contests and prizes — Winter sports — A choral society of thirty-four members — Poor and destitute provided for — A public dump secured — A neighborhood craft industry established — An emergency hospital during the epidemic of infantile paralysis. The idea of this community has spread to other neighborhoods. Best of all a growing spirit of friendship and co-operation throughout the community."

Interesting work has been conducted at Bennington, Vermont, by the Public Welfare Association. This organization was formed to provide better recreation facilities for the children and young people. It has striven to interest every parent and citizen in community welfare. It maintains various boys and girls organizations and a social center, where the young people of Bennington may meet, and where their normal desires for companionship and pleasure may be satisfied with a view to *their* welfare only, and not exploited for commercial purposes—for character is found in leisure hours. It also maintains a department of community celebrations and festivals and employs a general supervisor and directors of boys and girls playgrounds. There are scores of such community organizations in the East and middle West and South.

We should also mention the wide development of parent-teacher associations, of *district nursing associations* and the very important work of the *County Y. M. C. A. Farmers' clubs* for economic and social improvement are conspicuous features in many states, notably in Wisconsin, where such societies are said to exert a powerful

influence for economic betterment, keeping the people alert and progressive, "making more neighborly neighbors, thus rendering possible the co-operation, which contributes in a very large degree to the prosperity of every farmer, and to the community as a whole."\*

The tri-cities Peru, Oglesby and La Salle, Illinois, have since 1912 been conducting interesting work in connection with a recreation and community center building.† It has been an important means, besides, of bringing together and incorporating into the community consciousness of many fine elements from the life of 8,000 Poles who are included in the population.

Community music has had a wide spread development, bringing with it "a spontaneous joy and enthusiasm for singing," and affording a "means both of expressing the deepest sentiments of mankind and a potent means for the binding of a people together into a more sympathetic whole."§

The possibilities of *community music* are illustrated by Winfield, Kansas, where the movement, originating in the school, has spread into a great co-operative effort to enrich the whole community life. It is interwoven with the whole recreational and social fabric of the town to such an extent that almost every phase of its life has been touched. In three years a remarkable development of *esprit de corps* has occurred, due to the emphasis placed on the idea that it is not only a duty but a privilege to contribute one's talents to the common good. Winfield recently won a prize of \$1,000 as the best place in Kansas to raise children.\*\*

We can only barely refer to the work of the *civic theatre* of Pawtucket, Rhode Island, a city of quite diverse nationalities. Its purpose was to build up a friendly, intelligent American spirit among all classes of its heterogeneous population. Its board is composed of all classes and creeds, non-political, non-commercial, religious and moral but not sectarian. It has promoted friendliness, brotherliness, and an appreciation of the seriousness and sacredness of American citizenship.††

Tower City, a village of 500 in North Dakota, has an interesting story of its fight against social monotony and retrogression

\* See "Rural Clubs in Wisconsin" by Galpin and Sawtelle, in Bulletin 271 of the Agricultural Experiment Station of the University of Wisconsin.

† See *The Playground* of September, 1917, p. 315.

§ Dykema, "The relation of the schools and colleges to community music." *Playground*, September, 1917, p. 305.

\*\* *The Playground* May, 1917, p. 69. See also "The Bach Festivals at Bethlehem, Pa." *Playground*, May, 1917, p. 65.

†† *Playground* — August, 1917.

through community music, pageants and dramatics. With the growth of the co-operative spirit which involved the federation of two churches and fostered by the musicians and by various social enterprises—civic righteousness has been improved and the town became a more desirable place to live in.\*

The progress in social work to which we have thus far referred has had little or no relation to religious ends in the traditional sense. But as practical applications of the spirit of Christian brotherhood they form a very real part of the development of the democracy of God on earth. If human associations are thereby rendered more just and more happy, the ends served are identical with the ends of a dynamic Christianity as expressed by Jesus, even though the traditional forms of Christian aims and methods are not in evidence. They mean, if they mean anything at all, that the spirit of Christ has literally overflowed the narrow confines of church communities and is beginning to permeate the whole social fabric.

If this organization of social forces for greater neighborliness, for improved conditions of living, whether economic, recreational or hygienic, is an expression of real Christianity then life in such a community with its various opportunities for service and disinterested goodwill is itself a training and education, in applied Christianity, for both old and young. For the children and the youths, there could surely be no better opportunity afforded for training in the habits and the ideals of applied Christianity. And what does religious education amount to if it does not find ultimate and constant fruition along such lines as these?

But even if all this progress has occurred without overt reference to religion as expressed by the church, it does not mean that the church can have no part in it. On the contrary its part should be very real and vital. In order to participate, however, the Christian church must face the issue squarely and be willing to subordinate some of its narrow traditions. The great limitation of the church lies in the fact that it has stood for the theory that personal salvation is something that can be attained first of all and independently of social service. It has thought of brotherly love and Christian living as simply an expression, or as an offshoot, of one's being a Christian instead of a veritable means of growth in the Christian spirit. The church in its various denominations has built up on this basis a series of detached societies within the community whose main purpose at best is little more than the cultivation of Christian brotherhood each in its own little social group. While suggestions are not

\* "Tower City finds itself," *The Playground*, May, 1917, p. 74.

lacking in live churches that the spirit of Christ must be brought through the church to the community, there is still too much detachment, too much of the idea of saving the individual merely by bringing him into the denominational fold and too much of the idea of the church as a thing apart instead of an active organic force in the social group.

We do not mean to imply that this broader vision is lacking in American churches. On the contrary the last few years have seen a remarkable growth in the number of federated and community church organizations. Many striking examples could be cited of how churches here and there have grasped the vision of community service and have become dynamic agencies in the co-ordination of social forces for the practical realization of the ideal of Christian brotherhood.

In many communities where two or more Protestant organizations existed there has been church federation. In others there has been church union. In places where there is only one church there has been a new vision of its power as an organizer of all uplifting forces in the town or rural district.

The activities of such churches are of the same general character. They have often found the life of the people organized entirely outside the church. Their problem has been to get *into* the community life; recreational life of boys and girls is taken up; scouting and campfire organizations are fostered or directed; community houses are built or one of the existing church buildings is remodeled into a community house; social and recreational clubs for young and old are formed; musical impulses are organized; community brotherhoods formed; health interests are looked after; health menaces corrected; lecture courses provided; brotherhood clubs formed; the saloon is fought and often voted out; community music developed; economic interests of the locality are studied and improved. One pastor, C. W. Curtis, Wauconda, Illinois, says: "We have an awakened community spirit. We do things together. Church attendance has increased."

A community brotherhood at Randolph, Vermont, is made up of men of all denominations and of no denomination. They meet bi-weekly to discuss local problems and to undertake whatever they can for the welfare of the community at large.

The same sort of work is reported by Geo. H. Waid, of Parma, Michigan. There they find it a good thing to get together, social and business rivalries or jealousies are lessened or obliterated and opportunity is afforded for positive suggestions in the line of in-

dividual and collective betterment. The former uncertainty as to how to express religious values led to discouragement and inaction; this has given place to a feeling of confidence as to ways and means of service. Another such pastor (H. S. Rust, Marley, Illinois), writes that these activities help greatly in enlarging and enriching the life of the community.\*

Other illustrations of churches attempting to meet community needs are here mentioned briefly. Their pastors generously responded to our request for information. Rev. Murray Travis, of the Federated Church of Collegeport, Texas, writes that one of their tasks is to keep an eye on the community life and stir up any organization or committee where there is an opening whether social or educational. They are now entering on their ninth year and the harmony grows. Significant community work is reported by Rev. Geo. E. Stickney, of the Plymouth Congregational Church, Burlington, Wis., "The program of this church in the past year has served to bring the community together and I think in the years to come it will make Burlington more of a unit and as improvements are made, give the young people of all ages something to do and some place to go where they will be in good company and surrounded by a clean environment." Rev. E. A. Blackman, of the Disciples Church at Chanute, Kansas, has established a forum in his church for the discussion of community problems. "It has resulted in a greater interest of the people in community affairs and has borne fruit in better sanitation, law enforcement, and public improvements of a permanent nature. Unique community work is reported from Harlingen, Texas, through the Leeland Community House under the direction of Earl Marion Todd. Very interesting letters were received from Rev. Hudson A. Pittman, of Rollo, Ill., Rev. J. C. Wilson, of the Presbyterian Church, Raymond, Neb., and from W. A. Powell, pastor of the Federated Church of Ottawa, Kansas. Similar work is reported from many other localities.

This hasty review of typical expressions of our rapidly developing community consciousness does not pretend to evaluate or even mention all that is being done. To do so would require a volume instead of a few brief pages. It purports to be suggestive, and nothing more, of what is happening in our midst. In relation to religious education it is a prophecy rather than a record of a fully developed method.

Religious education we believe should be a normal phase of the social development of the community. Wherever a social group has awakened to the possibilities and the joys of co-operation, wherever all the latent energies are aroused and organized we have a veritable laboratory for the training of children in the habits and ideals of Christian living. Such a neighborhood should take up in the same co-operative way the religious training of its children, not in mere familiarity with the Bible or catechism, although this should be included, but more especially in the study and application of the ideal of service in the actual life of the community. If there can be a community council and board of religious education of the

\* On the purely recreational side see *Recreation and the Church*, by Herbert W. Gates, Chicago 1917. This book is an impressive and inspiring account of the progress of many live churches which are striving to meet the recreational needs of their communities.



type of which Professor Athearn is so suggestively demonstrating the possibility in communities about Boston, the work will be rendered more definite and efficient. In fact Professor Athearn's work should be mentioned as one of the year's notable steps of progress in religious education.

A community program for religious education must be directly related to the work the community is doing to make itself a better place to live in. The study of the Bible must find constant illustration in the concrete social work that the children are participating in every day. As Dr. Coe so well says, "If we examine the prevailing types of religious education how much consciousness do we find of the concrete situations wherein lie the issues today between the love of the father and the love of the world? In most cases we behold an effort to make pupils Christians in a general unfocalized sense, which is almost certain to encourage a private, ineffective sort of goodness" (p. 57). The real things to be emphasized says Dr. Coe are *social welfare*, *social justice* and a *world society*. A pupil should be taught to strive "for co-operative objects that will supersede his faults and help some one else at the same time" (p. 61).\*

It seems to me, on the basis of these many evidences of the ability of American communities to get together, that the time is ripe for formulating and putting into operation a new method of religious education, a method founded on the conscious striving of hundreds of communities to attain to a better social life and a program which seeks to utilize and render constantly available as means of training for their children all the manifold activities leading to mutual helpfulness and Christian goodwill.

\*"One of the fundamental reasons why we do not love one another more generally, and more intelligently is that the conditions under which children grow up constitute a training in selfishness and in partisanship. We are prevented from seeing the real issues, and from getting sufficiently acquainted with our neighbors to know how capable they and we are of disinterested neighborliness"

To produce real religious intelligence, "Christian instruction must turn the attention of pupils directly upon economic, political and any other social conditions that contradict the spirit of brotherhood, upon successful experiments in social living and upon outreaching ideals and reforms." (p. 68).

"Nothing in religious education can be more fundamental than participation of pupils with one another and with their elders in Christian enterprises, that is enterprises that aim at social welfare, social justice, and a world society" (p. 69).

"They mature their control of tools not by merely handling them or by brandishing them in the air, but by doing some of the world's work." Not placing the child in any invented scheme of spiritual gymnastics — but rather recognizing the great variety of social needs — "we should admit even little children into partnership with us in the enterprise of meeting it" (p. 70).



## THE INTERNATIONAL NOTE IN THE CHURCH SCHOOL CURRICULUM

MARIE COLE HUNTER\*

Out of this present cataclysm of war is springing a new world. From the battle fields of Europe and in countless homes touched by the tragedies on heroisms of those battle fields are emerging people with a distinctly new religious experience, with a new interpretation of God in relation to His world. This fact conveys a challenge to homes and communities everywhere to develop people of a new birth who shall fulfill in lives of new significance this newly apprehended vision of a world made new.

Perhaps, the most significant outcome of this new world is not so much any group of ideas as a certain attitude of mind which is at the basis of all progress. Established ways of looking at life and its problems have received a jolt. The most rigidly inflexible minds have suffered a conversion of mental attitude. Thinking is becoming fluid; minds are plastic; and in the realms of religion and education the "open mind" is manifestly asserting itself. Concretely, for those whose work lies pre-eminently within the sphere of this new world and with the creation of new people to live in it, this involves the utmost readiness to forsake preconceived ideas of education and to be led by the signs of the times and present world needs. It involves an ultimate committal to the spirit of adventure in the realm of religious education. In that spirit we set out upon our quest to discover how we may best introduce the note of internationalism into the church school curriculum.

Before agreeing upon a definition of internationalism, we should note that the present war is not the only cause of the new international feeling; but that feeling is also the result of a process of internationalizing which has been slowly but surely going on through the agencies of commerce, co-operative industrialism, modern inventive science, missionary enterprise; and the messages of individual prophets. Long before the remote rumblings of this present war had startled a peace-loving world, we had heard rumors of the coming international mind. One of the functions of the war has been to make us suddenly and vividly conscious through actual experience of what was hitherto only dimly apprehended as a possi-

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bility. Whatever may be our personal convictions about war in general, it is evident that those who are most intimately in touch with this world-conflict are splendidly conscious of a supreme call to sacrifice for an ideal of democracy, and that ideal of democracy is conceived of by them in no less than world terms.

It becomes evident that we may conceive of internationalism as a propaganda on paper, as a collection of economic, industrial and scientific forces, binding the nations of the world together, or as an attitude of the spirit. It is one thing to discuss internationalism, its causes and effects; it is quite another thing to have the international feeling. It is one thing to talk about it; it is another thing to "be" it. We are confronted on every page with the emphasis being placed upon this last definition. We are told that we must "christianize international relations." The following statements illustrate the prevalence of this point of view. "Force can never build the new world order; that must be built upon international unselfishness and good-will. The preparedness for which I plead is the preparedness of the American will. An internationalized world must first exist in the thought of the world's thinkers, and in the minds, hearts and consciences of the teachers and students in the schools and colleges and universities of the civilized world. No scheme of universal policy that statesmen can devise will work until the people are internationalists in their thoughts. To work this inward transfiguration of man's thinking, which alone can give effectiveness to the outward devices of our statesmen, is the task of religion."

The emphasis in all of the above is on a certain attitude of the will which issues in action. And this attitude is essentially the Christian attitude in the fullest conception of Jesus' interpretation of what the brotherhood of man and the Fatherhood of God mean. Fosdick says, "A Christianity that is not international has never known its Master." In introducing the "International Note" into the curriculum, we are simply striking at what is the fundamental aim of all Christian education. To quote Dr. Coe, "the growth of the young toward and into mature and efficient devotion to the democracy of God, and a happy self-realization therein." "Since," as Dr. Coe says, the aim is "devotion to a cause" our education must consist in "the cultivation of intelligent will." Only this will "increase the amount of effective, not merely sentimental brotherhood in the world."

When we once grasp the idea that only when a child has learned to christianize all the social contacts of life, (and by this we mean

living out the Christian attitudes of sympathy, helpfulness, loyalty, friendship, and justice in his immediate social environment) and when he has extended these ideas to a world-society, so that he has a world-consciousness, controlled by a sense of justice, that only then, is religious education achieving its aim, we immediately recognize that this may entail a new attitude toward the content and method of religious education. Or at least it must entail a willingness to see what such a new attitude might accomplish as well as a willingness to investigate, in a spirit of high adventure, the present curriculum of our church schools.

If, then, internationalism consists, not in discussing certain qualities, but in individuals and nations so governing their relations to each other that they are actuated by the Christian feelings of justice and good will, we are almost driven to a certain point of view about our task of education. For, we can only achieve this aim of education when we perceive that education is not a preparation for life, but that it is or should be life itself. Children are living; they are not getting ready to live, except in so far as living well and completely in the present social experience is the only satisfactory preparation for living in a larger society. All this is by way of defining what we mean by curriculum.

Since, then, the only adequate preparation for life is life; since the process of character building is a present, not a future issue; since the development of an international mind has its basis in the international feeling or will, which rests fundamentally upon the Christian attitude expanded to adequately meet the child's expanding social opportunity, we must think of the curriculum, not merely as a mass of instructional material, the study of which shall prepare one for life, but as a "course of living itself." (I quote Dr. Coe's "Social Theory of Religious Education.") For the purposes of this paper curriculum shall be understood to mean not only instructional material, but, to quote Dr. Coe again, "a graded series of experiments in social living." Undoubtedly the discussion following this paper will reveal how many are ready to adopt this last definition of a curriculum without reservations. Certainly all of us will agree that in order to make active Christians trained in the technique of Christian living, we must place more emphasis upon it than we have in the past. Only so can we create a Christian democracy and a world brotherhood.

This discussion does not altogether assume that the international note has not been introduced into our church-school curricula hitherto. Many churches have been introducing it. Within the

last few years the effort to use efficient programs of missionary education in the church schools of America has been a noteworthy one, and productive of good results. We should fittingly pay a tribute to the fine, undaunted, progressive work of the Missionary Educational Movement, which has supplied educational ideals for the teacher of missions, which has produced almost the only available extra-Biblical material for creating the international feeling, and whose leaders in numerous summer conferences have gathered together men and women of all races, for the mutual achievement of a world outlook. In these conferences the social imagination has been cultivated. Through intensive study classes, people of many races have come to be understood and respected; the group life of young people between the ages of sixteen and twenty has been democratized; and the Christian law of love and service has come to be understood, and, what is far greater, appropriated by many a young life. We can be grateful for all this education for internationalism and for its steady penetration into the local church schools, and, at the same time, we can and must consider how programs similar to this can be better worked out in the church schools of our country and also how the program can be expanded to meet enlarging needs.

In listing the following suggestions as to ways in which the international note may be introduced into the church school curriculum no attempt has been made to do so according to the gradually unfolding interests of childhood, but simply to suggest possibilities and to indicate lines along which discussion may be profitable.

I. *Any curriculum so planned as to assist the child in Christianizing his relations to the home group, the playground, the school-room, is sounding surely and clearly an international note.* The child who learns to live his life in the community in a spirit of helpfulness, good will, fair play, friendliness, has laid the surest foundations for the extension of those feelings to his relations with a world group. Any Sunday-school class of adolescent girls, showing a tendency to social exclusiveness, provides an opportunity for introducing into the curriculum a series of co-operative projects that shall create a community interest between members of the group, reveal the true basis of friendship in the intrinsic worth of personalities, through a common cause for service, eliminate differences and draw the members of the group together by their loyalty to this common cause, and make it possible for the members of the group to share their best with each other. Such a series of

class projects is the best, and in many cases, the only kind of a vital curriculum that will actually create justice and good will for all in the group. The teacher can well afford to lay aside the text book that does not minister to the needs of such a concrete situation and substitute material that will meet this particular need.

2. But, in addition to taking note of the unexpected group situations that arise, a well planned curriculum must enlarge the child's social experience by creating for him a variety of *social situations* in which he must act as a social being. Such a curriculum will enlist his services in community betterment, in keeping streets clean and yards tidy, in the elimination of tussock moths, in the protection of birds and all animals, in the right selection of moving pictures and in countless other opportunities. Such a curriculum will help him to participate intelligently in national service, in the economizing of food, the selling and buying of thrift stamps, and child-labor legislation. And as any American child today is a citizen of a world whose farthest limits are daily brought near to him through the newspaper and other modern inventions, he may at an early age participate in the understanding of and the alleviation of living conditions surrounding child life in other countries than his own.

3. This leads us to consider that phase of the curriculum commonly known as *graded social service*. This has, too often, been tacked on to the course of study for each age. It has been regarded as an outlet for certain feelings and motives, roused in the class study which has been the curriculum proper. Here, is where our social theory of education will act as a corrective, and teach us to see in it the real educative process itself, while the instructional material becomes simply the hand-maid of the actual service. It is through the group service that the Christian attitudes of good will and friendliness may find expression and thus become the permanent possessions of personality. One of the crying defects of this part of our curriculum so far has been a certain artificiality; it has often been super-imposed upon groups; it has not always been a normal functioning. And the task of determining just how a child or a group of children functions normally at a given period and in widely differing community situations is not an easy one. The present writer knows something of the difficulty of creating experiments in social living for groups of suburban children, quite far removed from city life, that shall contain enough variety to make social experience what it ought to be and at the same time maintain natural situations.

One other defect in our system of graded philanthropies has been that holier-than-thou attitude on the part of the bestowers toward those served. This is a subtle tendency and one difficult to eradicate but to meet and overcome it is of great significance in the cultivation of the international feeling. The group performing the service must be led to do so not from any sense of superiority but because they recognize in those they are helping personalities of such infinite possibilities that it becomes a privilege to help them expand. If the service can be reciprocal and the good will shared, then we have the basis for true democracy. A group of primary children who had sent gifts to the children in a similar group in a Mission Sunday school, received from these children in return some very simple Easter cards which they had made themselves. A class of adolescent girls sent scrap books and kindergarten material, as well as some personal gifts, to a Chinese kindergarten. In a short time they received from her hand painted book marks of exquisite workmanship; which she had made for each of her American friends. An exchange of letters followed. A bond of international feeling was established by this sharing of their best. Fosdick says that the missionary enterprise at its very heart is the impulse to share our finest. If the finest in each race were thoroughly known to every other race this would clear the way for true international feeling.

The fundamental spirit of any democracy, world or otherwise, lies not only in the provision for private initiative but the ability to co-operate for the common good. So, all graded social service should make it possible for groups with differing opportunities not only to serve each other, but to co-operate in some task which makes for human welfare. One summer a high-school group in a church school raised the money to equip a playground for the boys and girls in a community surrounding a mission church. During the summer the high-school boys helped organize the play for the younger boys. They, together with some of the young men from the mission church, laid out the tennis courts and set up a part of the playground equipment. The high-school girls told stories to the littlest children and they, together with the girls of their own age, supervised the play of the younger girls. This was a truly co-operative project and although problems arose, among them the race problem, settlements were made in accordance with the principles of justice for all. This was an achievement in the realm of international spirit.

4. Under experiments in social living mention should be made



of *democratizing the groups* in the church school. It is difficult to introduce this principle of democracy into the church school where all the traditions have entrenched an organization superimposed by adult officers upon the youthful members, but it is worth all our most strenuous endeavor. For a group to participate in the making of laws governing its administration and then to co-operate in seeing that they are carried out so that justice is maintained, for each individual, and for each group within the larger group, what better preparation for an effective internationalism could there be? Needless to say such a democratizing process requires an adult leader who knows when to speak and when to be silent, who can lead, not push, who is thoroughly committed to the idea of democracy and who has the utmost faith in the possibilities of youth.

5. The necessity for cultivating the *social imagination* as a basis for internationalism. A young life may be thoroughly social in response to the immediate community needs and yet fail to comprehend its relation to a larger world. Sometimes the very intensity of devotion to a local cause excludes a vision of its world affiliations. This means that the world must be brought near to the child, through his heaven sent gift of imagination, at an early age. He must share, as far as he is able, that adult social experience which is to be his. Here is where the great contribution of our instructional material may be made—in this cultivation of the social imagination. A very little child can comprehend that there is a world outside the four walls of home or the winding streets of his own village. Indeed, today, at an early age, this thought of a larger world than his community is forced upon him through the conversation of adults, the greater facilities for travel, the printed page, the picture book, the picture postal card and the moving picture, and since in every child there are all the elements of the universal man he can first feel and later understand that all this teeming life is one. Through the dolls of all nations is conveyed a suggestion of this universal world-family and the imagination can be harnessed to ideas of the common interracial experience of parenthood and family life. What a pity if all the stories told to primary children should convey the idea that the Christian attitudes of helpfulness, sympathy, right doing of God's will, can only be illustrated by experiences from American child life! Has America the monopoly of all the finer virtues? What a bond of international feeling is established, (and the result in the American child's life is just as beneficent), by telling the story of the



pride of two little African twins whose father proved himself the bravest father.

We know, of course, the argument that the geographical interest does not develop until a later age and that until then the child has no foundation for a world knowledge. But knowledge of mind and attitude of spirit are to be differentiated. We will all probably admit that in early childhood the emphasis must be upon training in the altruistic feelings and largely through enabling the child to express those feelings in his immediate home and community life. But with the great world at his very doors today demanding entrance into his social consciousness must we not see to it that those carefully cultivated feelings are extended to a larger social experience? I know of a certain American kindergarten on whose walls from time to time appear pictures of a kindergarten in China where the church missionary works. The children of that missionary, when home on a furlough, were members of this American kindergarten. The American children have a doll whose twin sister they have sent to the Chinese kindergarten. A lovely picture of the child Samuel on their walls reminds them that the counterpart of that picture, their gift, hangs on those walls in China. By a fortuitous circumstance the teacher of the American kindergarten is a sister of the missionary to China. Last year she made a trip to that Oriental kindergarten so that she knows where she speaks and through her the children know too.

As the social imagination is largely stimulated by the stories or the reading material which is given to the child, the time has come to speak of what to many may seem the legitimate theme of this paper, the instructional material. What material is available for the purpose of cultivating the international mind? May I simply indicate different types of material, available and offer suggestions as to the crying need of more material of a certain kind?

1. We have first of all that material which enables a child to *consciously enter into the experience of a child in a totally different social group*. Of this type of book the story of Giovanni, a boy of Italy, by Miss Anita Faris, is an example. I have seen a group of thirty Junior children among whom were the "live wires" of the Junior department sit spellbound as they listened to the story of Giovanni in his Italian home and later in his experience of entering into an understanding of American citizenship. He is a natural boy; his experiences even when colored by the different customs of Naples are normal boyhood experiences; his intrinsic

worth and a perfectly natural chain of events make him the friend of Ralph the American boy. It is through such concrete stories as these that our boys and girls may establish a fellowship of feeling with the ends of the earth. I am reminded too of the story of "Goodbird the Indian." The story of his life is told by Goodbird himself, so that the American child can understandingly enter into the spiritual heritage of and the expanding individual experience of a boy of a different race.

2. There is another type of book the best illustration of which comes from the pen of Miss Jean McKenzie whose articles in the *Atlantic Monthly* have arrested the attention of even so-called non-religious thinkers upon Christianity's reaction on the primitive mind. In books like "The African Trail" for adults and "African Adventurers" for children, Miss McKenzie has made a unique contribution to international material, for she rivets the attention of the reader upon dramas of the human soul, so that one forgets utterly that one is reading about people of another race. The reader is concerned with soul experiences that are essentially human and universal. Although one is introduced, through the magic of her pen, to all the subtle differences between a primitive mind and that of civilization, one is seldom conscious of putting oneself in another's place. We come as near to "thinking black" as perhaps it is possible for us to do. It is apparent that we have all too little material of this sort. Here is an opportunity for one who is gifted along this line.

3. Another type of material which is available is the lives of our great missionaries, (and may we expand the meaning of the word "missionary," to include all whose lives express the spirit of our Father in His outreaching purpose for the good of all). All have been "living epistles" of the international feeling. It is they who have grasped the full significance of the Fatherhood of God and the brotherhood of man. Someone has said recently: "Personal religious experience cannot be manufactured, but it can be inspired. Great personalities flash inspiration." Material of this sort is increasingly available in all graded Sunday-school courses, in the excellent publications of the Missionary Education Movement and in the press at large. Who has not observed the effect upon an adolescent group of that charming story of the Moffats, published last year? Other books of this character are "Ann of Ava," and Livingstones, "The Pathfinder."

4. A type of material similar to this consists of books containing a series of studies of lives that have been lived in this essen-

tial spirit of Christianity, such as "Servants of the King," by Robert E. Speer, and "Comrades in Service" by Margaret Burton. The cumulative effect of the study of these lives upon adolescent groups is often tremendous. Miss Burton's book has the advantage of representing lives selected from different races, so that a bond of fellowship is established, as the title indicates.

5. So far we have said nothing about the Bible as a part of the curriculum for creating international feeling. No material better suited to our purpose exists. It contains a marvelous picture of a widening socially religious horizon, a story of the emergence of a nation from an experience of isolation into a world outlook and a social consciousness which led them to share their finest spiritual heritage with the nations of the world. Yet, may we not ask ourselves how many boys and girls in our church schools ever graduate with this conception of the story of the Hebrew people? How many of them see it as a progressive whole, rather than broken up into many unrelated parts? How many church-school teachers have this view? How can this result be achieved. Must our Junior children continue to get it broken up, into parts, as in most cases they do, waiting till later adolescence for an adequate conception of the social significance of the Bible? Do we need some revisions of our Biblical material to meet this need? Will one great step toward the solution be the Teachers' Study Class, where the teachers themselves may see the Bible as the outgrowth of a people progressing from individualistic religion to a conception of the "democracy of God"? Do our teachers, in addition, need the background afforded by the study of that excellent book "Missionary Education in Home and School" by Ralph E. Diffendorfer?

There are other questions fraught with significance for all our future policy with respect to a curriculum for the church school which center in the idea of the Bible as covering such a large quantity of our religious-educational material. Are many of our courses more academic than they need to be? Should they be abbreviated and less essential material eliminated? I know of certain teachers who are driven to despair in the effort to cover all the material, outlined in certain of our courses, on the Life of Jesus and at the end of the year fear that their pupils have no adequate idea of that life. And that is principally because the time which is required to reveal the spirit of that life must be devoted to minutiae of detail. The same is true often of the study of Paul's life. The public schools seldom devote a whole year to

the study of one life. Does not our present curricula often repeat material unnecessarily?

In the present amount of time allotted to us for religious education how can we satisfactorily develop the international mind? How can we have sufficient time for adequate experiments in social living and time for the consideration of their significance; how are we to do all this, to meet the needs of our ever-expanding world, and still devote as large a proportion of our curriculum to the repeated study of certain sections of the Bible? If we believe that religion made the Bible and not the Bible religion, must we not perceive then that religion is still writing great books in the Bible? And do we dare to withhold the Bible of our day from our boys and girls? Is this the point where we need that spirit of adventure, that willingness to open our minds to new truth in order that we may be true to our trust? Or is the solution in keeping the same material, but in some way getting more time so we can add to it?

6. It is possible only to mention the power of *educational dramatics* to cultivate the social imagination. No other method is surer, provided the drama is *real* drama, according to the criteria of dramatic art, and not elocutionary drivel. Mention should be made also of the use of pageantry which under skilled management is capable of great possibilities.

7. Of course the very best method of creating real internationalism is the possibility of *personal friendships* between young people of different races. There is no substitute for this. If the choice of friendship can be based on intrinsic worth, not on racial similarity or social proximity, the international mind can become a reality, not a dream. The American schoolroom today is the working opportunity of many teachers. Happy is the church school that has this same opportunity, and knows how to use it. Happier still is the child who can have such friendships even before school age, when racial dissimilarity means nothing at all and the universal bond of childhood everything.

8. Material is fast becoming available for discussion among older adolescents and adults on the whole question of internationalism. This is where talking about it avails much. In thoroughly democratic discussions misunderstandings will be cleared up, ideas of democracy inculcated, the relationship between religion and diplomacy can be defined and the way paved for the application of Christianity to the solution of international problems. This method should not be confined to older groups; such discussions

can be the food, in various kinds, for all youth as soon as the reasoning powers develop.

9. The service of worship in many a church school affords the opportunity for introducing the international note. Through group worship incentives and motives can be awakened, desires kindled, that will lead the will to action. Feelings of international significance can not only be engendered but may find expression in worship. That group which can, on the wings of its worship, carry not only individual and local needs to God, but the needs of a world of His children, is entering into the large social purposes of a social God. The observations of these writers has been that those services of worship which are of social significance hold the interest of young people best. With adolescents there is also the opportunity to socialize the worship periods by placing it in the hands of the boys and girls, themselves, to plan and to lead.

One other difficulty which ought to be stressed is an outstanding one which every Director of Religious Education must be meeting in the present crisis. So few of our volunteer teachers in the church school are as yet prepared to teach the present courses of study with an international emphasis, much less to teach, in addition to that, the extra-Biblical material that is primarily designed to create the international feeling. Our teachers, for the most part, are not yet trained to lead and supervise their classes in projects of social experimentation. This requires an expert hand. It becomes apparent that in the immediate world crisis the director, himself, must definitely choose as his greatest obligation and privilege this task of introducing the international note. Since, so much of the best material for international education is not yet in form to place in unskilled hands, the presentation of this material must very largely be given by the director, who understands how to take miscellaneous material from current periodicals or other sources or long biographies that need to be shortened, and adopt all of this for the immediate purpose of striking an international note. Many a director, realizing this, is utilizing the service of worship period to educate the young people for internationalism.

Finally, let us remind ourselves that it is the Director of Religious Education who in the local church does the work. He makes, or may make, internationalists. Every child in his parish may become a self-centered individualist or an Abraham Lincoln, a Jacob Riis, a David Livingstone.

## THE PUBLIC LIBRARY

BERNARD C. STEINER\*

Two institutions are found in the field of public education—the Public School and the Public Library. The Public Library is much the younger of these, and in its modern acceptance has not yet seen 75 years of history. Its growth has been marvelously rapid, and is so recent that there is danger of its being overlooked by those who survey the factors in the social progress of the state; yet the Public Library is so pervasive and far-reaching in its influence that one must not leave it out, when he considers those institutions whose influence is vital in affecting the lives of men and women.

A brief statement of the number of registered borrowers and the home circulation of books in some of our great cities, shows the actual achievement of Public Libraries; for example: the last reports of the Public Library in Brooklyn show 348,631 persons registered and 5,349,382 books circulated; in Chicago, a registration of 212,030 and a home circulation of 5,806,000 volumes; in Boston a registration of 104,325 and a home circulation of 2,050,230; in Cleveland, Ohio, a registration of 180,104 persons and a home circulation of 3,324,908 volumes; in Los Angeles a registration of 119,629 and a home circulation of 2,304,631. These figures show the actual achievement of the Public Library; and its potentialities are almost unbounded, when the state shall have recognized its importance as thoroughly as the importance of the public school has been recognized. The Public Library is the only institution established by the state for the education of all persons within its borders, who have learned to read. It supplements the work of the public school in the care of the scholars who are receiving a formal, graded education. It is a continuation school for all persons above school age, providing them with an informal, ungraded, individual education, suited to the need of each person. The service of the Public Library as an educational institution is available to every citizen, so long as he lives, but that is not all; the Public Library is provided by the state for the mental recreation of its citizens, as the public parks are provided for their healthful, physical exercise and pleasure. The refreshment of mind from the reading of interesting, well-written books, is available to all through the Public Library. Nor does this complete the tale of its functions in benefiting the citizen of the state. The Public Library is a place

\* This paper, furnished by the Librarian of the Enoch Pratt Free Library of Baltimore, should be read in connection with the first thirteen papers, on Community agencies, published in *RELIGIOUS EDUCATION* for February.



of inspiration of spirit; a place for the dissemination of noble ideals; a place for the stimulation of ambition and effort by the example of men in other days and in all lands, who have lived righteous lives and have achieved a good report through the things they have said and done. It is, then, of vital importance to the people that religious education should be furnished them through the Public Library, and that this education should be furnished them "reverently, advisedly, and in the fear of God."

It is important that this association shall know what libraries are doing, shall consider what they may do, and shall aid and advise them in rendering the greatest possible public service in religious education. Obviously this education cannot be denominational, and yet with equal obviousness, there should be found in the Public Library, the great books on the great religions of the world.

There should be found in the Public Library, books which shall give, among other subjects, the great arguments for Theism, and for natural religion the way in which a man can "look through nature up to nature's God." Books should be found, making comparison of various religions, showing the distinctive features of each; the great religious books of the world, especially the Bible, the greatest of all such books, together with their best exposition should be in the Public Library. Because of the fact that the public school must influence persons grouped into classes, its religious education is largely limited to those which are common to the varied faiths of the parents of the pupils. The library, instructing individuals separately, has no such limitations, but can give the best books prepared for the adherents of each of the denominations of Christendom, and of the Jews, to say nothing of the other religions possessing fewer members in our country. History is truly the "way of God in the world," and through history—both that written from the religious standpoint and also that otherwise written—the lesson can clearly be drawn that "righteousness exhalteth a nation, but sin is a reproach to any people." Biography, with its wonderful incentive to righteous life through the example of good men and women who have gone before, may be used in an important sense for religious education. So, too, from science, in which one may, as Kepler said, "read the laws of God after him," education may be gained for the religious part of one's nature. Poetry, which has never quite lost its divine connection—has its place in the library. All these are subjects in which books, wisely provided by the Public Library, lead toward the better religious education of those who are the beneficiaries of the state's provision of books.



## THE FUNCTIONS OF COMMUNITY MEMBERS AND FACTORS\*

JAY S. STOWELL

We shall attempt little more in the present summary and discussion than to call attention to some of the general conclusions which a study of the papers in question would seem to suggest.

1. It is evident that we have *many groups, institutions and organization* more or less consciously engaged in the task of community building. Underneath a variety of viewpoints and methods there seems to be a certain common aim which makes the task essentially one. The problem has been approached from many angles, and, as a result, there is much overlapping of functions. A superficial study of the situation from the standpoint of an efficiency expert might suggest combinations, eliminations and readjustments, but it is doubtful whether any clear and rigid demarcation of functions is practicable. Life is too complex to permit the undue simplification of the education of a community; there are too many diverse groups to be reached and too many phases of truth to be emphasized.

Then, too, the life of the individual is not divided into compartments. We may not say, "Here the child is taught, here he works, here he plays and here he is religious." Instead, all of these processes must often go on in one place and sometimes at the same time. Thus, very legitimately, we have the home, the school, the playground, the church, the association and the settlement all ministering to the play-life of the individual. It would be simpler to relegate play to say, half past three Saturday afternoon; but the facts of life will not permit such an arrangement. Parents, teachers, religious educators and social workers must all be more or less expert in every line because to touch life at all is to touch every phase of life.

In spite of this necessary complexity, however, a much closer co-ordination of the work of various community agents is to be desired. Instead of a broad view of community needs resulting in a unified program with definite assignment of functions, we often witness a more or less undignified scramble among community

\* This paper by the Director of Religious Education in the First Congregational Church of Sheboygan, Wis., is based on the thirteen papers printed in the February (1918) number of RELIGIOUS EDUCATION on the following topics: "Children in the Community," "The Home," "The Churches in the City," "The Church in the Rural District," "The Church School," "The Public School," "The College and University," "Commercial Amusements," "Playgrounds," "Civic Clubs and Commercial Associations," "Christian Associations," "The Press," and "Settlements." The present writer assumes that these papers have been read.

agencies for popular favor and for the means of subsistence. This results in needless duplication and waste and leaving entire areas of need without ministrations.

Every community needs some kind of a local council to act as a clearing house for the various plans for community uplift and to assign tasks and responsibilities. Some day community workers will be able to sit down together in mutual confidence and plan for the welfare of the community rather than for the selfish exaltation of a given institution. When that time comes, a long stride forward will have been made; we shall then be able to deal in a statesman-like manner with a big and worthy task.

2. It is evident that we are *all thinking in social terms* to-day. The older individualistic emphasis has disappeared. Jesus' doctrine of the "kingdom" has come into its own. We are bent on saving society here and now, and we have no occasion to be ashamed of the task. At the same time we do well to remind ourselves that gymnasiums, playgrounds, housing regulations, child-labor laws, public baths, sanitation and a host of other welfare measures will not, in and of themselves, redeem a community. The old individualism stood for some eternal truths. It is fine to see a community conscious of sins, bowing in contrition as it recalls its past injustice and resolves to redeem that past by a clear record in the future. Such experiences are, however, likely to be preceded by individual repentance and the displaying of willingness to assume individual responsibility. Communities are after all made up of individuals.

Then, too, we must not forget that as religious educators our task is to relate men to God as well as to each other. God must not be left out of the group. Some people may be able to find God through social service, but in the last analysis social service gets its impetus from the fact that some one has found God and thus discovered that man is his brother. The religious educator is directly and indirectly interested in everything that affects the welfare of the community, but the uniqueness of his task lies in the fact that he includes God in the social group. He must not forget this in the multiplicity of tasks, else the contribution which is his to make will not be made.

There is grave danger also that the present social trend will be superficial rather than thoroughgoing. We begin our socializing task in the little group in which the pupil moves, and rightly so. Too often, however, we end our work in the same limited circle. The whole problem of favored and neglected groups in the community, of belated race stocks in the national life, of religious and

national cleavages, we have either ignored, or treated indifferently. We have talked about brotherhood, but we have failed to sense its meaning for ourselves. Naturally we have been blind leaders of the blind. We have socialized our own little group, but we have carefully avoided any consciousness of kind with those outside the circle.

3. A third factor which impresses one is *the general recognition of the play instinct* as a legitimate concern of life. That play is much more than a mere playground problem, however, is quite clear. As Dr. Curtis says, "The playground is a specialized reaction of the play impulse on city conditions." Play is a much more comprehensive term and one which suggests enormous possibilities of good and evil. Under proper direction play may become an important educational factor; without such leadership it becomes the breeding place for vicious habits. That the playground alone is not the entire solution of the problem, of supervised play, is evident from Dr. Curtis' estimate—that not a playground in the United States secures an average attendance of fifteen minutes per day from the children in the community—that in most cases the actual average is very much less. Play is a spirit rather than a particular type of activity in itself. It is not dependent upon elaborate equipment. In fact, the joy and benefit derived from play is often in inverse ratio to the multiplicity and complexity of the tools involved in it. It is doubtful whether the finest seesaw in the world can fill as large a place in a boy's life as the one which he constructs for himself.

4. Important as play is, *the great fact of life is work* and not play, and the chief satisfactions of life come directly as the result of work. Even play itself is more joyous when it is first earned by work. Work fills a larger proportion of the time of an adult than of a child, but, there is never a period after a child gains control of himself when work should not have a definite place in life. Life is not play up to a given point—then work beyond that point. Instead, from the very first work and play are blended.

Just here we find ourselves unprepared to meet a changed situation. Modern conveniences and conditions of life have driven work from the home, and we have made it an offence, or a disgrace, for a child to be employed outside of the home. Work for long hours, under improper conditions and at the risk of health, intellect and morals has made the restriction of child labor necessary. Because we could not control the conditions, we have been forced to deprive our children altogether of the great educational and moral

values of work. It is fair to assume that more children are suffering seriously to-day from lack of work, than are suffering from lack of opportunities for play.

This does not mean that we should return to a system of child factory labor, but it does mean that for the sake of the child he must find some place to fit into the constructive work of the community. Industrial schools and Boy-Scout programs have gained much of their popularity from the fact that they have recognized and attempted to meet this need. Dr. Coe has listed a large number of activities in which children should engage. The chief end and the justification of these activities is the effect upon the workers themselves, yet the social contribution which directly results is of a character and amount which cannot be lightly disregarded.

The law of habit is operating in this field of endeavor as elsewhere, and it is folly to except a child, who has idled away his early years, suddenly to blossom forth into an efficient worker. It requires time to overcome the practice of years and to acquire habits of industry. Oftentimes those habits are never learned.

Here is a field which should be carefully surveyed to discover just what the facts are. Is work in and of itself harmful or helpful? How much work may be required of an individual, at a given age, with beneficial results? Are our homes and schools providing training in constructive activities of the sort which an adult will be expected to render to the community? How much of a child's effort should be philanthropic community service and how much rendered for adequate financial remuneration? These are some of the questions which must be answered before we can determine whether we are equipped to meet a very real need which modern conditions of life are thrusting upon us.

5. It would hardly be appropriate to end this discussion without mention of the great central institution of the individual and the community life—the home. Upon the home devolves every type of responsibility and every sort of duty which the mind of the most expert educator can devise. Here the child learns to live by living; here he practices democracy before he knows the meaning of the term; here he learns more than any school will ever teach him; here he plays; here he prays; here he practices patience, forbearance and unselfish service, and here (if he is fortunate) he works.

6. Surely the work of religious education is a larger task than we have sometimes supposed it to be. It is coterminous with the task of community building and the community in question em-

braces the entire world. Such a task does not just happen to be accomplished. It involves careful planning, thorough organization, mutual concessions and sacrifices, striving to the point of anguish and incessant prayer. We are face to face with a situation to which Protestants, Catholics, Hebrews and all who are loyal to the highest and best in life should bring of their wisdom and their resources. We have seen the entire world come to a great crisis and we have been humiliated by the spectacle of our own littleness and petty jealousies. We have indeed fiddled while Rome was burning, and now we repent in sackcloth and ashes. In the words of our President, "We must not make the same mistake twice." For the prophet of the new age who will make us see our task in such big terms that we shall forget our differences; there is indeed reserved "a crown of glory which fadeth not away."

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## A PROGRAM FOR BOYS

PERCIVAL R. HAYWARD\*

The conservation of her boy-life is being recognized rapidly as Canada's greatest task. The forward-looking men in the Dominion for a number of years have been seeking the best method for solving this vast, urgent and crucial problem. There are a half million boys in Canada between twelve and twenty years of age. The demands of ordinary peace times for cultured and consecrated manhood have been increased in staggering proportion by the coming of an unprecedented war. Of all the troops engaged in the American Civil War, four out of five were under twenty years of age. The Canadian Government, on the other hand, in its recent Military Service Act, has deliberately refused to accept, under the selective principle, the service of these who are immature; they are left at home in order to complete their training for the possibilities of the future. But what training are they to receive? and by whom are they to be trained? are the questions that demand replies. Side by side with these problems must be placed the almost pitiful inadequacy of our present programs; in our large cities, the public-school system touches, even in its one-sided way, but *two per cent.* of our population after they are fourteen years of age; the Sunday school, with its partial program, touches boy-life scarcely one hour out of a whole week and somewhere during the teen-age period loses

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*eighty per cent.* of its boys; the Young Men's Christian Association has its centres only in the cities and reaches but a fraction of the boys even in the cities where it operates.

For fifteen years the Canadian Y. M. C. A. had been working on a specialized program of work with boys and in 1905 the leaders in this service had arrived at one definite conclusion, namely, that the boy program must be one for all-around development; the day when a lop-sided ideal, either in athletics, in religion or in mental culture was regarded as sufficient had finally passed away. In 1907 the Boys' Work leaders at the Central Y. M. C. A. of Toronto drew up a plan of work and based it upon the so-called "Tuxis System of Tests," which has been developed by Harvey L. Smith, Brooklyn, N. Y. This program was tried out and improved and finally and fortunately was linked up to Luke 2:52,—*"Jesus increased in wisdom and in stature and in favor with God and man."* These tests were published in 1912 under the name, "The Canadian Standard Efficiency Tests."

With this, there was launched as nearly perfect a program of religious education as the human mind had been able to devise. But the problem still remained of discovering some means by which the program could be connected with the boys who needed it. It was soon seen that the Y. M. C. A. was touching too small a section of Canadian boyhood to enable it to promote the tests as should be done. On July 10, 1914, there was organized "The Canadian National Advisory Committee for Co-operation in Boys' Work"\*; the task of this committee is to secure for all of Canada's half million boys in their teens training according to these tests, "to live for Canada in the Jesus way." This Committee is made up of representatives from the Sunday School Boards of the Anglican, Baptist, Methodist and Presbyterian Churches, the Sunday School Associations and the National Council of the Y. M. C. A. Every province now has its separate Advisory Committee and many local communities have organized for detailed work within their own boundaries.

In this way, the local church and Sunday school with its boys classes is made the channel for carrying out this national ideal. The local churches are chosen because they are already organized and equipped; they have a prestige in the community that gives a standing to any program that they promote; parents and men of business are in sympathy with them; their professed aims and ideals

\*A similar committee has since been organized for promoting a broad program of work for the girls of Canada.



are in harmony with this task and they need a constructive program upon which to concentrate their often scattered energies.

Just what are these so-called Tests? The following outline will give a better idea perhaps than could be secured in any other way. With the ideal of the development of Jesus in mind there have been set up four standards for the measurement of the fourfold, all-around life.

They are:

INTELLECTUAL STANDARD		RELIGIOUS STANDARD	
Credits—Obtainable		Credits—Obtainable	
1. School or College.....	400	1. Church and Sunday School...	400
2. Sex Education.....	120	2. Mid-Week Bible Discussion..	200
3. Public Speaking.....	120	3. Morning Watch.....	150
4. Home Reading.....	70	4. History of Religion.....	50
5. Educational Lectures.....	50	5. Music.....	50
6. Educational Trips.....	70	6. Poetry.....	50
7. Craftsmanship.....	100	7. Art.....	50
8. Observation—Woodcraft....	70	8. Nature.....	50
Total.....	1000	Total.....	1000
PHYSICAL STANDARD		SERVICE STANDARD	
Credits—Obtainable		Credits—Obtainable	
1. Health Education.....	200	1. Member Boys' Organization..	100
2. Camp Craft.....	150	2. Ability to Entertain.....	50
3. Team Games.....	170	3. Training for Service.....	200
4. Group Games.....	50	4. Personal Service.....	140
5. Swimming.....	130	5. Good Citizenship.....	130
6. Running.....	100	6. Three C's Campaign.....	100
7. Jumping.....	100	7. Choosing Life Work.....	140
8. Throwing.....	100	8. Heroes of Service Nation Study.....	140
Total.....	1000	Total.....	1000

The chart given below will show the way in which a boy can mark his line of development by percentages.

Intellectual Standard	Physical Standard	Religious Standard	Service Standard
100%			1000
90% Honor	Line of	Balance	900
80%			800
70% Standard	Line of	Balance	700
60%			600
50% Average	Line of	Balance	500
40%			400
30%			300
20%			200
10%			100

The value of these tests as a program of religious education may be briefly considered.

1. They are comprehensive and so avoid the prevalent mistake of over-emphasizing one worthy line of work. The damage to our religious enterprise from this over-emphasis has been almost incalculable. One pastor in a church is on fire for missionary education and of course succeeds in his plans: at the same time he leaves behind him a small group of enthusiasts who look askance upon the next pastor because his specialty is playing first-base on the church ball-team; he in turn develops the athletic side of church life and perhaps in a few years is succeeded by a man who re-organizes the whole church machinery around his program of social service. In this way there is a disjointed and cumbersome effort to advance. If every Sunday school were organized around a comprehensive program such as these tests there would be in all our work a unity, a directness and a continued driving power that are now often sadly lacking.

2. These tests are four-fold: they seek to develop, not a one-sided crank, but an all-around man. Business and professional life give an alarming number of instances of men who are failing in life because they can depend only upon a one-sided development.

3. They are graded. In every one of the thirty-two topics there is a graded program for every year from twelve to twenty years. The boy of fifteen who scored well on all his work cannot carry those credits into the next year and call them his records; he must make new records and so every year "increase" in the development of his all-around nature.

4. They are Christ-centered. It is distinctly a new step in boys' work to centre a program around Jesus. We have many systems centred about other ideals and personalities: the legendary English king, Arthur; the outdoor hero of the plains and hills as in the Boy Scouts; David, the Shepherd king, as in the Brotherhood of David; the military ideal as in the Cadets and the Boys' Brigade, but this program takes the radical step of attempting to hold up Jesus as such an all-around man that he can naturally become the hero of a boy's soul. And the magnificent response of Canadian boyhood to this challenge proves that the program has been centered wisely.

5. It is a workable program. It calls for no new organization, no new officers, ritual or ceremony; it simply answers the pertinent question of every conscientious teacher of teen-age boys: "What would I do with these lads if I had them meet with me an

evening during the week?" It provides for that evening a program of devotions, Bible study, practical talks on appropriate subjects, and games and contests.

6. It is a program big enough to enlist the service of real, capable men. In the work of our churches we have often lost the effective co-operation of our most useful laymen because we have offered them nothing more strategic than selling a dozen tickets for a concert to carpet the church vestry. This is a program that never fails to make an alert Christian man say enthusiastically, "That is something worth while!"

There are now in Canada six employed secretaries giving their full time to the promotion of this work; at the head of these is Mr. Taylor Statten, of Toronto, who has had more to do with originating and promoting this national ideal than any other man. Associated with these paid workers are the men who serve on the National and Provincial Committees and give an incalculable amount of time and energy to the work. The work is carried on by encouraging Sunday school classes of boys and Y. M. C. A. groups to adopt and to carry through this program; and, in order to inspire and train leaders, there is held every summer a chain of Boys' Camps stretching across the country and every autumn another of Boys' Conferences. Last summer the camps in Ontario were all called off because of the food-production campaign, but outside that province there were held at least a half dozen camps, lasting from one to two weeks, attended by about three hundred boys and providing, in addition to sports and fun, a definite course of training in the C. S. E. T. program. This last autumn there were held twenty-two conferences in Canada for older boys and for leaders in boys' work, attended by a small army of picked lads and interested men; the total attendance at these Conferences has not yet been published as some of them have not yet been held. The New Brunswick and Nova Scotia gatherings had a paid enrollment of about two hundred and fifty each, while the Toronto Conference a year ago had more than eleven hundred delegates. These boys are all fifteen years of age and upwards.

## CHURCH-SCHOOL TEACHING AND THE WAR

GEORGE ALBERT COE\*

On Friday evening, December 7th, the first parent-teachers' meeting of the season was held in Room 207 of the Seminary. Notices had previously been sent home to the parents in the hands of the children of the school. Fifty persons were present. Principal Hartshorne made the introductory remarks, and, after the Lord's Prayer had been recited in unison, called upon Professor Coe, whose subject was: "How the Present Crisis Should Affect the Teaching in the Union School of Religion and in the Homes of the Pupils."

We may take for granted at the start that we are not going to abandon the Christian religion as the "Way of Life" on account of its alleged "failure" in the international situation; for what we actually see is a world *without* it. But it is possible that our emphasis may shift.

There are two specific ways in which the present crisis should affect the teaching in the Union School of Religion: (1) Our past training in service must be intensified to the point of self-denial. The excess of anguish in the world must be met by a new and increased capacity for sympathy. We have seen the relative insignificance of "mere things." Appetites must be denied until it actually hurts! In this the children should have both definite instruction and example. Our past liberality must be exceeded in the spirit of Him, who "pleased not himself." (2) We must teach a different concept of the whole organization of society—on the principles of Jesus. The events of the past few years have shown that there is something fundamentally wrong with our whole system of international relations. We have had no truly Christian nation—no nation which in its diplomacy has made the brotherhood of man paramount. This anti-Christian national basis which underlies the present world-ruin calls us all to repentance, and to action!

We are facing either an application of Christian principles to our problem or a frank return to paganism. To accomplish the former will take time. Our children will have much to do with its final accomplishment. Toward this end shall we not teach: (a) A Christian outlook on the whole world, including our enemies. (b) A Christian Ethics of the State, so that we may organize for serv-

\*This is the summary of Dr. Coe's address printed just as it appeared in the "Parents' Bulletin" published by the Union School of Religion. It is reproduced here, directly from the mimeographed sheets of this little Journal, not alone for the value of the message but also as an exhibit of an interesting enterprise for the school.

ice rather than for selfishness? The teaching of the first involves a wholesome recognition of the virtues of our enemies, so that a foundation may be laid for goodwill at the advent of peace. Nations, like individuals, are not inherently bad, but are misled and susceptible to storms of baser motives. Such criminal nations must be stopped by force from depredations on peaceful neighbors, but once arrested, they should be treated according to the principles of modern penology, not as objects of revenge and hatred, but of a love that shall heap coals of fire on their heads. International Christian ethics will not be formulated at once—it will take time; but some fundamental principles applied now to individuals, should be extended at once to national policy and life.

At the close of the address a discussion brought up some of the following queries:

Shall not a child of 4 be taught an intense hatred for the evil deeds of our enemies, running a risk that the child will fail to discriminate between hating the deed and hating the doer?

Answer: Basis can probably be found in the child's experience in forgiving people who have done him harm without realizing it, which may be the case with some of our enemies. The whole emotion of hatred in such a small child is very different from that of an adult, and is not so deep.

Question (by one of the audience): What has been the effect of the war on the minds of our children?

Answer: Many instances were reported by parents present, showing that breeders of personal hatred of the Kaiser and other Germans are at work, spreading abroad a false patriotism of hate, backed by intense popular feeling in some quarters. We adults have reason to think carefully of our attitude in its effect on our children. Our attention and that of the children should be directed to the *consequences* of men's deeds rather than to their hearts—determining that such results must not again ensue at any cost!

Question: Should an intense nationalism be cultivated in a child as a basis for internationalism?

Answer (by Professor Harry Ward of Boston University School of Theology): Until we get a nationalism based on service, we are not likely to find a strong national feeling a good foundation for internationalism.

## THE CHURCH PARENT-TEACHER ASSOCIATION

L. EARL JACKSON \*

The tremendous gap between the achievements of the average home and its possibilities in the realm of personal development is a distinct challenge to all who seek the ethical improvement of the race. The time is ripe for larger recognition of the meaning of the family as an agency for the development of character, and for propaganda that will assist parents in their educational task.

A pioneer work in this field has been done by mothers' clubs, parents' classes in child study, and parent-teachers' associations in the public schools. The work in these fields has been of real value, but we are convinced that the best and most natural agents of this propaganda are the institutions of religion, chief of which is the Christian church.

We therefore propose as the nucleus for this work in the local church, the formation of an organization known as The Church Parent-Teachers' Association. Its object would include: More intimate relations between the church and the home, assisting parents in the moral and religious training of their children, co-operation of parents and teachers in the work of the church school, and the establishment of the child-centric motive in the program of the church.

The place of the association in the church organization should be one on a level of equal standing with the church school, the young people's organization, the women's union and the brotherhood. Although it is under the supervision of the church Board of Education, it will be almost wholly self-governing. It is not an appendage to the church school, though its organization would be somewhat similar to the latter, nor is it an extension of the Home Department and the Cradle Roll. It will both supplement, co-operate with, and form a part of, every department of the school, but its distinctive features are numerous and important enough to require recognition as one of the major organizations of the church. It will of course be represented on the church Board of Education and confer with the latter from time to time about improvements in other departments of the school.

The Association will also relate itself to other community organizations doing, in whole or in part, an educational work, such as public schools, recreation commission, child-welfare agencies, health

\* Mr. Jackson is the Director of RELIGIOUS EDUCATION in the First Baptist Church of Detroit, Michigan.



department, libraries, social hygiene society, associated charities, National Institute of Child Life, Religious Education Association, and many others.

The organization of the Parent-Teachers' Association need not be complex. The president or director and the other usual officers may be either appointed by the Church Board of Education or elected by the Association. In case of election, the Board of Education might well constitute the nominating committee. An Executive Council consisting of the officers and the chairman of committees, the latter appointed by the president, would be responsible for the general conduct of the work. In this Association perhaps more than in any other church organization, the work succeeds or fails with the choice of a leader. The list of qualifications should include "Willingness to study the subject thoroughly, ability to teach as contrasted with mere talking, sympathy with parenthood, and a passion for the religious personal values in life." (Cope.) While "physiological parenthood is less important than spiritual parenthood," it is usually essential that the leader be a mother, who has profited by experience, who has not lived a protected life, and who is thought by *others* to have been really successful in the training of children. Of course, no one who "knows all about the subject" is prepared to lead such an organization.

The work of the Association may be divided into the following committees: Publicity, membership, curriculum and program, social, visitation, extension, secret service, literature, and parents' problems. The functions of some or all of these committees could be assumed by the executive council according to the size of the organization and the abilities of the members. The names of the committees are largely self-explanatory. The membership committee, however, aims chiefly to get new members into the Association, from both within and outside the church, while the extension committee is expected to keep in touch with the other community educational agencies mentioned above, and to plan for the improvement of family life and child training in needy sections where recruits for a church organization cannot readily be secured.

The activities and methods of work of such an Association have already been suggested in part. The general meetings could be held monthly, except during the summer months. In addition to the business session, some leading topic of general interest to parents of children of all ages should be taken up by the director, with the presentation of assigned papers by other members of the Association and a discussion following. The tendency to a rambling

discussion must be curbed in this kind of organization especially. Occasionally lecturers on special topics may be obtained. Among the topics that might be discussed are these: Vocational Guidance, Vocational vs. Classical Education, The Child's Companions, The Educational Values of Play, Family Life as a School of Morals and Religion, Freedom and Authority in Discipline, Sex Education, What Makes Good Breeding, Training for Citizenship, Higher Education, The Educational Values of the Arts, and The Church's Contribution to Family Life.

A more intensive work can be done through the establishment of parent's classes in child-study and training, religion in the family, and allied subjects. Few courses can cover the general field adequately in less than twenty-five or thirty lessons. The classes should meet once or twice a week, using some standard introductory textbook like Dr. Cope's "Religious Education in the Family" or Dr. Forbush's "Child-Study and Child-Training." Week-night classes would afford more time and give larger prestige, but classes in the church-school session on Sunday may attract larger numbers. If good teachers are not plentiful, several classes could combine for a period of six months. One of the most important phases of the whole work, viz., the preparation of all young people for family life and parenthood, could probably be undertaken only by presenting such a course in the Sunday classes of the church school. We suggest that this course occupy a regular place in the graded curriculum of the school at age twenty-one, and be regarded as prerequisite to graduation into the adult or post-graduate department. Dr. Cope gives very adequate suggestions for the class work.

After completion of the first introductory course, specialized work in the various departments should be undertaken. The members of the Association would naturally fall into groups according to the ages of their children, and would conduct classes and conferences dealing with the problems of their particular children. These sections of the Parent-Teachers' Association would correspond to the divisions of the church school, and it would be in such sectional conferences that the work of the school and its expressional activities could best be presented to the parents of the children, and various plans of co-operation between the home and school effected. In addition to the sections of the Association corresponding to the various departments of the school from the cradle roll to the intermediate or senior department inclusive, and in addition to the Sunday classes for prospective home-makers, the Association should provide special help for individual prospective parents, including medical advice, provision of literature, etc.

For the benefit of those who find it impossible to attend the conferences and classes conducted by the Association, reading courses should be offered, with proper recognition of the work. The library committee will also keep in touch with the latest literature, and be prepared to recommend the best books and pamphlets, present book reviews, references to pamphlets and magazine articles, both to individuals and in the monthly meetings of the Association. The library should of course contain the writings of Hodges, Kirkpatrick, McKeever, Cope, Forbush, Coe, Griggs, Miss Slattery, and Miss Moxcey.

The well-known "father-and-son" and "mother-and-daughter" banquets also come within the province of the Association, and in addition to their own possibilities, offer an excellent recruiting ground for the Association. Other meetings may be provided if occasion demands. The extension work in needy districts and the experimental work outlined by Dr. Forbush may require case-work and rehabilitation conferences similar to those of the Associated Charities. The preparation of future leaders will also be kept in mind.

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## FELLOWSHIP IN RELIGIOUS EDUCATION

The New York Diocesan Board of Religious Education of the Protestant Episcopal Church again offers a fellowship of five hundred dollars, for the year 1918-19, available for study in the field of Religious Education in some department of Columbia University.

This fellowship is open to men and women, who are members of the Episcopal Church and registered in some parish of the Diocese of New York, and who shall have received the bachelor's degree from a college or university of recognized standing, or who shall be considered by the University Committee on Admissions to have had the equivalent of a college education, and who at the time of making the application shall be not more than thirty years of age.

Three points will be considered in awarding the fellowship:

(1) The scholastic standing of the applicant; (2) All-round development of character, interest in religious education or allied subjects as shown by the elective courses pursued and the practical work undertaken by the applicant; (3) The ability to represent the church, particularly in the field of religious education, and the promise of successful leadership in this field of work.

## HIGH-SCHOOL BIBLE STUDY IN VIRGINIA

Just about a year ago there was perfected and made available to religious teachers in Virginia a plan for systematic Bible study directed by churches that leads to credit in public high schools. The committee appointed by the State Board of Education to prepare and operate the plan is composed of representatives from the Jewish, Catholic, and Protestant churches, including members of five of the various Protestant denominations of the state. It provided three courses of study, one in Old Testament History, one in Old Testament Literature, and one in New Testament History and Literature.

The plan calls for the study of ninety consecutive lessons under a competent teacher before a pupil is entitled to take an examination for credit in the high school. Hence it was not expected that many Sunday schools or other religious organizations would have classes ready for examination by the close of last year's school session. But the chairman of the committee drew up sets of examination questions on the courses, and after sending them to all members of the committee for criticism, held them in readiness for use by any classes that might need them. Later the State Board of Education had the questions on Old Testament History and the New Testament printed and sent them out upon requests from several high schools.

After the examinations were held in the several communities where classes had completed the courses, the papers were sent to the chairman of the committee by the State Board of Education with the request that they be graded. The papers were from three high schools and thirty-one pupils. Of that number twenty-six made passing grades, and most of the papers were excellent. The schools were at Draper, Roanoke, and Whitmell which have the distinction of being the first communities in Virginia to avail of the opportunity to get a mastery of Bible lessons that entitles to school credit. That the nature of the examinations may be known the questions are printed here.

### Examination on Old Testament History. Course I.

(Answer any ten questions. All of equal value.)

1. Give an account of the life of Abraham.
2. What country ruled Canaan in the Patriarchal Period?
3. Why did the Hebrews go to Egypt, and what were their experiences there?
4. Who were the kings of the United Kingdom?
5. Why was the kingdom divided after the death of the third king?
6. Tell the story of any prophet of the Northern Kingdom.
7. When and by whom were Israel and Judah destroyed?
8. What did Haggai and Nehemiah do to restore Judah?
9. Tell the story of any two noted Old Testament women.
10. Draw an outline Map of Palestine showing the extent of the United Kingdom and its division into Judah and Israel.
11. Write out one of the ten memory passages (state from what Bible).
12. Name the five books of Moses and the Minor Prophets.

Examination on New Testament History and Literature. Course II.  
(Answer any ten questions. All of equal value).

1. Tell the stories of the birth of John the Baptist and Jesus.
2. Name the divisions of Christ's ministry and their duration.
3. Tell four objections to Jesus and his work by enemies in his day.
4. Relate in your own words and give the meaning of one parable.
5. Who were the Scribes, Pharisees and Herodians?
6. How was Palestine governed at the beginning and end of Jesus' Life?
7. To what churches mentioned in Acts have we letters of Paul?
8. Draw an outline map of Paul's second Missionary Journey.
9. Name and tell something of the persons to whom Paul wrote letters.
10. Give the name, date, authorship, and outline of one of the General Letters.
11. Give the names of all of the New Testament books.
12. Write out two of the memory passages.

It is hoped that these same communities will conduct classes again this year, and that many more classes will be formed elsewhere. The plan and courses are fully outlined and explained in the Official Syllabus and need not be repeated here. Those who have not seen the courses may secure a copy by requesting the Official Syllabus of Bible Study from the Bureau of Extension, University, Va. Those desiring copies of the different courses for class use may secure the necessary number by writing for Course I, Old Testament History; Course II, Old Testament Literature; or Course III, New Testament History, to the State Board of Education, Richmond, Va.

W. M. FORREST (Chairman of Committee),  
The University of Virginia.

### ATTLEBORO COMMUNITY ORGANIZATION

Attleboro, Massachusetts, has a very comprehensive program of community organization. Describing their plans the Rev. Charles H. Pennoyer says:

Community Fellowship is our name, our end in view and our every means used along the way toward that end. Some of the means we are already using are: (1) Community Committee sessions, with delegates from one hundred organizations in city; (2) manifold mass meeting, in usual form, of (a) forum session, (b) sing session, (c) social session; (3) Americanization; (4) educational 4th of July, with all forms brought to bear in manifold celebration; (5) Field Day; (6) Neighborhood Conference; (7) Concert, with community chorus in fortnightly rehearsals, and community orchestra also fortnightly rehearsing; (8) Drama, with service of actors, singers, instrumentalists and all kinds of talent from all city; (9) Civic inauguration of municipal officials before our body; (10) Round Tables; and other means, using group choruses and group representatives in lectures, discussions, chairmen and all ways. Movement is all successful, everybody is enthusiastic and even City Council and School Committee have given their official endorsement unanimously.

The issue of RELIGIOUS EDUCATION for June will contain a complete directory of all officers and of the organization of the different departments.

## ANNUAL MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION

The meeting was called to order at 2:30 p. m., March 6, 1918, in Hotel McAlpin, New York City, Rev. Herbert W. Gates, of Rochester, N. Y., in the chair. Rev. William I. Lawrance was chosen secretary.

In the absence of Prof. Irving King, the Annual Survey which he had prepared was read by Dr. Samuel A. Eliot.

The Committee on Nominations, consisting of President Charles F. Thwing, Prof. Hugh Hartshorne and Dr. William I. Lawrance, which had been appointed by the President of the Council, reported through the Secretary. On motion it was voted that the names thus presented be referred with approval to the Executive Board, to be by them submitted to the members of the Association for final action.

Secretary Cope reported on plans for the next Annual Convention, including possible place of meeting and the topic to be discussed, so far as these had taken form.

On motion of Dr. Coe it was voted that this report be accepted and referred with approval to the Executive Board.

The General Secretary then read his Tenth Annual Report. From this it appeared that the membership of the Association had increased in spite of the adverse financial conditions. An unusually large number of members had, however, delayed payment of annual dues, thus making it necessary for the first time in ten years to report a deficit in the treasury. This deficit, amounting to about five hundred dollars, was quickly made up by voluntary subscriptions and payment of membership dues from the floor.

At the close of the General Secretary's address the presiding officer paid tribute to Dr. Cope's faithfulness and ability in the conduct of the Association's affairs, the audience manifesting its hearty approval by vigorous applause.

The meeting was adjourned at 3:40 p. m.

WILLIAM I. LAWRENCE,  
Secretary.



## IDEALS FOR THE LOCAL CHURCH

In *The Sunday School Worker*, the new periodical of the American Baptist Publication Society, the editor, Dr. W. E. Rafferty, states, in the issue for January, twelve fundamental ideals of religious education in the local church. They are: (1) The standardization of all educational work of the local church. (2) The responsibility of the local church as a whole for the religious education of the whole church. (3) The unification of all religious educational forces within the local church. (4) The adoption by each church of a definite educational policy and program. (5) Every member of every church "lined up" for some kind of religious education. (6) A director of religious education in each church. (7) A committee or commission on religious education in every church. (8) A church school, that is, all educational forces (Sunday schools, young people's societies, clubs, etc.) considered as departments of the centralized educational organization known as the church school or school of the church. (9) A good religious education library (even though small) owned by every church. (10) The possession, by every pastor, of a standard teacher-training diploma, and within five years the possession of the same diploma by every teacher within the school of the church. (11) A twofold goal of religious education, namely: (a) Individual culture; (b) Social service. (12) In every church a feeling of responsibility for the religious education, not only of its own members, but of the whole community, and together with other churches a vital interest in religious instruction throughout the nation and the entire world.

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## A \$20,000 RESEARCH PRIZE

Mr. Milton Fairchild, of the "National Institution for Moral Instruction," announces: "In order to create an occasion for general concentration of attention on the part of professional educators and the friends of public schools on character education of the Nation's children, a prize of \$20,000 is offered for the best set of plans, or methods, for character education in public schools. It is thought appropriate to provide a banner of interest in the form of a prize, by far the largest ever offered in any educational competition, of \$20,000 and thus to suggest the value of this phase of education from the standpoint of the general public, and to gather, it is hoped, for the use of all professional educators, school authorities and workers, the best thinking of the Nation on this phase of education."

## WHAT CHILDREN CAN DO

The grade pupils in Marshalltown, Iowa, were invited to write their answers to the question: "How Can I Help Win the War?" A list of seventy-nine answers was published in *Home and School Education*. It seems worth while to print a number of these answers, both to suggest forms of service and as indicating the minds of children on the subject of their co-operative activities. Many obvious forms are omitted, such as Red Cross work and Food Conservation.

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|---|---|
| I can do mother's work so she can knit.   | I can write cheering letters to relatives in the army.  |
| I can pull rosin.   | I can get along without scuffing my feet (save shoes).  |
| I can sell papers and buy my own clothes.   | I can collect tin foil for it is very valuable.   |
| I can ask my parents not to buy me an expensive Christmas present.                            | I can teach others to be thrifty who do not know how.   |
| I can sell old iron to make money for Red Cross.  | I can be careful of my teeth so as to save dental bills.  |
| I can keep well so as to save doctor bills.   | I can pick out a cap that will wear the best and then take care of it.  |
| I can help my grandma so she can knit a sweater for my brother when he goes to Camp Dodge.    | I can always ask when I buy anything, "Do I really need that?"  |
| I can get in my wood without having to be told.   | I can save pins and buttons off of old clothes for children whose mothers can not afford to buy them.         |
| I can save my clothes by not letting them get torn.   | I can darn my stockings as soon as there is a tiny hole so it won't get larger.                               |
| I can be careful not to tear my clothes so my mother will not have to patch and can knit.     | I can look over our scrap bags for pieces of cloth that can be used for garments or quilts.                   |
| I can care for a pen of chickens to conserve the beef and pork supply.                        | I can be careful of my clothes by not getting down on the ground or pushing others down.                      |
| I can stop using "bean shooters."   | I can pick up rags and sell them giving proceeds to Red Cross.  |
| I can sell old brass, copper and zinc.  | I can feed my dog nothing but what would be thrown away.  |
| I can save money to go through school so I can take the place of someone who has gone to war. | I can keep my clothes clean, so my mother will not have to wash them. When she washes them it wears them out. |
| I can send Bibles, papers and envelopes to soldiers.  | I can depend wholly upon God.   |
| I can invent patents for fighting.  | I can get along without eating between meals.   |
| I can hold yarn for mother while she winds it into a ball.                                    | I can get along without teasing for things I want but do not need.  |
| I can get along without cats and dogs. They eat too much.                                     | I can save street car fare and put the money in my Red Cross box.   |
| I can make scrap-books of funny pictures and stories for the soldiers.                        | I can help grandma so she will find Time to teach mama to knit.   |
| I can kill rats and mice because they eat grains.   |   |
| I can save my shoes by not skating on the soles of them.                                      |   |
| I can pray God every night that we may win in this war.                                       |   |

## STUDENT COUNCIL

An interesting innovation is being made this year in the method of student government in the State University of Montana. While for some years past the students have possessed a self-governing organization, the functions of the Student Council have been vague, and some irritation has resulted from conflicting claims of students and faculty. By an amended charter granted to the student recently by the faculty the powers of the student council are strictly defined. These include the control of student traditions, a certain amount of judicial prerogative and other powers commonly held by student bodies in other universities. The most interesting feature of the new council, however, is the make-up of governing body. This is known as the Student Council of the University of Montana and is composed of nine students elected by their fellows, of the president of the university, and of one representative of the faculty elected by that body. By the presence of faculty members upon the council it is hoped to avoid needless confusion and to obtain a greater degree of harmony in administrative matters between the council and the faculty. Under the provisions of the charter no quorum of the Student Council is possible unless one of the two faculty members be present. The amended charter was adopted by an overwhelming vote of both faculty and students.

## FRANCE

France teaches morals through an examination of systems of morality. The *Revue Pédagogique* (LXXI, 9) opens with an article by Mlle. J. Vaissou on "Le Kantisme et l'éducation de la volonté." The writer contends that in schemes of moral education less stress should be laid on Kant and the Categorical Imperative and more on Stoicism and Christianity. This should be done especially in *lycées de jeunes filles*. In the third year a little ancient literature is prescribed for the girls. At that stage and in that connection should not the study of Stoicism—and, in particular, of Marcus Aurelius—be formally attacked? We should not stop at the Stoicism of Epictetus and dismiss the School of the Porch when we have condemned its extravagances. Marcus Aurelius would serve as a medicine for the weaknesses of the feminine will—for nervousity, incoherence, illogicalness—and would substitute for them "une douceur plus male." It is interesting that the godly old pagan should be recommended by a woman as a remedy for the defects of her sex. To him firmness of character was the supreme good.—Quoted from "The Journal of Education," London.

## NOTES

"War Work of Women in Colleges" is the title of one of the bulletins issued by the Committee of Public Information in Washington.

The war-time task of the churches is set forth in a recent report of the "General War-Time Commission of the Churches," issued by the Federal Council.

Secretary Baker has signed an order establishing a training school for Chaplains at Fortress Monroe, Virginia, with Chaplain A. A. Pruden in charge.

The National Week of Song, designed to stimulate singing in homes and in community groups, was observed in many parts of the country, February 17 to 23rd.

The Ryder (Universalist) Divinity House at the University of Chicago has begun its group of buildings with the erection of the plant for recreation and church school work.

The American Red Cross is organizing through the schools Junior Auxiliaries. The plan calls for the co-operation of the children through the school program in Red Cross work.

The bulletin of the General Board of Religious Education, "The Leader," for January, contains an interesting statement of the position and work of the church director prepared by Herbert W. Gates.

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## NEW ADDRESS

After April 5th the headquarters office of The Religious Education Association will be at 1440 East Fifty-seventh Street. This situation is one minute's walk west from the 57th St. Station of the Illinois Central suburban service and, therefore, only twelve minutes from the down-town loop district. It is on the main avenue from the station to the University of Chicago. Please address all mail according to

THE RELIGIOUS EDUCATION ASSOCIATION,  
1440 East 57th St., Chicago Ill.

The topic suggested for the 1919 meeting of the Association is "Training in the New Citizenship."

The Rev. John Storey, formerly of Calgary, Alberta, has taken charge of the Department of Religious Education in Regina College, Saskatchewan.

Sunday, April 12, has been suggested as "Humane Sunday" with the special purpose of calling attention to education in kindness toward animals.

The Rev. Hugh Robert Orr, Director of Religious Education in Emory M. E. Church, Pittsburgh, has prepared a series of interesting short prayer cards for use among the students of the school.

The Federal Council of Churches Commission on Christian Education has decided to concentrate its efforts on promoting week-day religious instruction through local federations of churches.

The Rev. H. M. LeSourd, a graduate of Union Theological Seminary, has been appointed the Director of Religious Education at the Epworth Memorial M. E. Church (Rev. W. M. Lichliter, pastor), Cleveland.

The General Board of Religious Education of the Protestant Episcopal Church publishes a set of outlines of studies in religion for war times under the title, "The Temporal and Eternal in the Light of the World War."

"Building a Community Through Its Resident Forces" is the title of an interesting pamphlet prepared by Mr. Frank H. T. Ritchie; it describes the methods followed and the results achieved in the village of Medina, N. Y.

The Committee on Public Information (10 Jackson Place, Washington, D. C.), has published a brief statement on "A Plan to Enlist the Educational Forces of the Country in Promoting an Intelligent Understanding of the War."

Dr. James B. Thompson, formerly of the Methodist Board of Sunday Schools, has become a member of the faculty of the Department of Religious Education in Boston University, having charge of "Secondary Education in the Church School."

If you wish information on The Girl Scouts organization write to the headquarters, 527 Fifth Ave., New York; they publish a monthly called "The Rally."

There has been organized in England "The Teachers Christian Union," an interdenominational body of teachers and social workers seeking through Christian education the solution of social problems.

Those who are interested in the topic for next convention "Training in the New Citizenship," should examine the pamphlet issued by the Committee for Immigrants in America (29 West 39th St., N. Y.), entitled "Neighborhood Americanization."

Dr. Herbert F. Evans, professor of Religious Education at Grinnell College, has gone into Y. M. C. A. work in France. Other professional workers in Religious Education now engaged in war work are: Ernest M. Best of Springfield, Mass.; President George B. Cutten, Acadia University, Nova Scotia; A. C. Thomas, Brooklyn, N. Y.

With "Training in the New Citizenship" as the topic for the next annual convention, it is suggested that members of the Association may make valuable proposals as to methods of treating this topic, and that Directors and those in practical work might very well conduct experiments which could be reported on in teaching citizenship, in practice in social living and in meeting the problems of the new world order.

The president of the N. E. A., Mrs. Mary C. C. Bradford, has issued the following call to the school teachers of the United States: "You are hereby called to the Colors of the American Republic. The teaching force of the United States is summoned to serve anew in the great world crisis that is at hand. The war for human freedom cannot be won unless the army of soldiers of the common good—the public school army—gives the fullest measure of sacrifice and service. Still more important, a new and fairer civilization will not take the place of the one that has broken down under the stress of conflict unless the molders of the soul-stuff of the world—teachers—dedicate themselves afresh to the mighty task of rebuilding the national institutions as an expression of the highest ideal of humanity."



The United States Bureau of Education is having a series of articles prepared on "Training Little Children." These are being syndicated in newspapers, the first appearing in the *Brooklyn Daily Eagle*.

A gift of \$25,000 by a Japanese business man to the Christian University at Kyoto, the Doshisha, toward a library building, is said to be the largest single gift of a Japanese Christian for a religious purpose.

In Detroit, Michigan, there is an organization known locally as the "Reds," in this case standing for "Religious Education Directors;" there are twenty men in the organization and while not all are Directors in the technical sense all are professionally employed in church work with their main emphasis in religious education.

The bulletin of the Union School of Religion, New York City, gives some very interesting information on the work of this school. It shows that in addition to many other activities the pupils contributed to a large number of philanthropic causes. The report also includes certain analyses of "attendance" and "causes of absence."

The Hartford School of Pedagogy, Hartford, Conn., provides courses leading to the degrees of Bachelor and Master of Pedagogy and Doctor of Philosophy. The school is now planning to extend its work, particularly for graduate students in Religious Education. A yearly fellowship has been established in the Department of Pedagogy as assistant to Prof. A. J. W. Myers, who has recently been appointed to the chair of Pedagogy. This will be awarded to some qualified graduate student who is working for a higher degree.

One year's experiment has demonstrated the desirability of maintaining the general headquarters office of the Association at a point outside the down-town or "loop" district. Now the offices are being moved to a point very much more accessible from down-town; after April 5th they will be situated one minute's walk west from the 57th Street Station on the Illinois Central suburban service. This will make it possible to reach the office from the loop in about twelve minutes. The street cars, No. 1 through route and also 55th St. line, have their southern terminus a little over a block away. Fifty-seventh is the main avenue between the station and the University of Chicago. The new address will be *1440 East Fifty-seventh Street, Chicago, Ill.*

A special committee in China is organized to promote family worship and daily Bible study in homes.

The Providence Biblical Institute includes courses of public lectures on the Bible, on Religious and Moral Work with the Soldier and on Religious Teachings, in its program for the current year.

"While readily appreciating the magnificent opportunities of Christian Service over here, I am every day becoming more and more impressed with the fact that the real constructive work of the Kingdom is what is being done at home by the Sunday School, Y. M. C. A. and kindred organizations, for there seems but little chance of a man coming through these awful experiences straight, unless his feet have been firmly planted on the rock before he leaves home. So I urge upon you, as this war may possibly be drawn out for years, to do your part with the older boys who are now being called to the colors."—*Gerald W. Birks*, Supervisor of the Y. M. C. A. work among Canadian troops in Europe.

"Writing in the *Contemporary Review*, Prof. John Adams divides the driving forces in education in Great Britain into three groups: the better-informed and more enlightened workers, as represented by the Workers' Educational Association; the "instrumental" group of capitalists who want smooth-working automata and look to the schools to produce them; and the more humane employers, the "welfare group,"—who wish to prevent their work-people from degenerating into automata, and therefore provide social distractions and educational opportunities for them, and this from motives of enlightened self-interest as well as motives of humanity. All these classes will try to influence the school in the direction that they desire. The aims of the "welfare group" and of the advanced workers are nearly identical, and the fundamental question is whether they or the "instrumentalists" will get their way. The Professor's conclusion is that the "all-round" people—that is, those in favor of a general education, supported by the teachers, will win to the extent of being able to exclude vocational work from the academic period, except for a brief intensive course at the very end. At the same time, "the instrumentalists" will succeed in getting the curriculum modified to suit their views—in what way is not very clearly explained. The writer evidently thinks that teachers will have but small influence in the direction of educational policy, though in the execution of that policy everything will depend upon them."—*Journal of Education* (Eng.).

After April 15, the address of the Association will be 1440 East 57th street. This move is made in order to bring the office within one minute's walk of the 57th Street Station of the Illinois Central Railroad and thus within twelve minutes from downtown. Out of town visitors can now reach us very quickly.

The recent annual convention of The Religious Education Association was held in the Hotel McAlpin, New York, to the great satisfaction of all in attendance. The arrangements were in every way admirable; the service was such as to elicit many commendations from members and others. It is a pleasure to make this unsolicited statement of gratitude to the management of the Hotel McAlpin.

Speaking on training workers, Dr. H. E. Tralle says, "*Capsules for Sunday*. Would you like to know where to get Sunday-school capsules, so you could take one every Sunday morning, that you might thereby become, suddenly, for the day, an expert worker? Get them from the Sunday-school faker. We do not carry them. You will need to spend at least five years in order to become at all expert by our method—unless you are already expert. In that case, a longer time will be required, and your case may be altogether hopeless."

### ***Official Notice***

The annual meeting of the Religious Education Association, for the election of officers and the transaction of any other proper business, will be held at the offices of the Association in the city of Chicago on Tuesday, April Sixteenth, 1918.

## CONSERVATION IN THE SUNDAY SCHOOL

A special committee of the International Sunday School Lesson Committee suggests the following lessons, in the Improved Uniform Lessons for 1918, as suitable to prompt discussions of food conservation:

April 28. Jesus Rebukes Selfishness.

May 5. Jesus Sets New Standards of Living.

July 21. Praying to God.

August 11. Helping Others.

September 1. Christian Giving.

October 13. Abraham Helping Lot.

November 3. Appetite and Greed.

December 8. Joseph Made Ruler of Egypt.

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## PRUSSIAN RELIGIOUS TRAINING IN THE SCHOOL

The perversion of Christianity in Germany to the militaristic cult is illustrated by the following incredible stuff from Spanuth's "Der Religionsunterricht." Instructions to teachers run thus:

"The Old Testament representing Israel as a battle state fighting for existence is of greater value than the New as a fund of ideas that bear on race and patriotism. Draw upon the Apocryphal Book of the Maccabees. Let the younger pupils study merely Old Testament stories, the older pupils learn the application of these stories to Germany in contradistinction, say, to France. Almost all the injunctions of the Decalogue may somehow be brought into relation to the war. Thus, First Commandment; How the soldiers and those at home fear God. Second, Prayer for victory and peace. Fourth, Religious service on the field of battle. Fifth, Authority and State and duties of citizens and soldiers to king and country. Sixth Commandment, Giving one's self for the country, Red Cross, First Aid. Seventh Commandment, The sacrifice that women make in Germany in giving their husbands to the cause (!). Eighth Commandment, Respect of property. Ninth, Our opponents' campaign of lies; fairness in judging the enemy. Tenth (Thou shalt not covet), Omitted (!). In the New Testament teach the life and letters of Paul—moral values such as courage, joy of combat, endurance, self-sacrifice. To avoid the danger of moral perceptions becoming blunted teach orderliness, discipline, moderation, truth, simplicity. Avoid craft, deceit, cunning, however permissible such may be at the front."—Record of Christian Work.

## BOOK NOTES

THE CHURCH AND THE MAN. *Donald Hankey.* (Macmillan Co., New York, 1917, 60c.) Just what we would expect of the author—perfectly candid, always refreshing, human and reverent.

THE GOSPEL OF BUDDHA. Compiled by *Paul Carus.* (Open Court Pub. Co., Chicago, 1917.) A convenient and fitting edition of Dr. Carus' widely known translations and arrangement of the gist of buddhistic teaching.

ULTIMATE IDEALS. *Mary T. Blauvelt.* (Sherman, French & Co., Boston, 1917, \$1.00.) Essays on the great attributes of Christian character, written in charming literary style and rich in thought and feeling. One of the few volumes of present-day essays worth while to the general reader.

LATIN AND THE A. B. DEGREE. *Charles W. Eliot.* (General Education Board, New York, 1917.)

THE WORTH OF ANCIENT LITERATURE TO THE MODERN WORLD. *Viscount Bryce.* (General Education Board, New York, 1917.)

A YEAR WITH THE BIBLE. *Hugh T. Kerr.* (National Board of Y. M. C. A., New York, 1917.)

HEALTH CHARTS. Prepared by *Dr. Thomas D. Wood.* (American Medical Assn., Chicago.)

HEALTH ESSENTIALS FOR RURAL SCHOOL CHILDREN. Prepared by *Dr. Thomas D. Wood.* (American Medical Assn., Chicago.)

A WORLD IN FERMENT. *Nicholas Murray Butler.* (Charles Scribner's Sons, New York, 1917.)

VIRGIL C. HART: MISSIONARY STATESMAN. *E. I. Hart.* (George H. Doran Co., New York, 1917, \$1.50 net.)

WHAT A YOUNG MAN OUGHT TO KNOW. *Sylvanus Stall.* (Vir Publishing Co., Philadelphia, \$1.00.)

FOR THE BOYS AT THE FRONT. Fifteen War Tracts by prominent writers, dealing with spiritual problems. (Presbyterian Bd. of Publication, Philadelphia, 1917, 2c ea.; set 25c.)

THE GOSPEL OF MARK. *Charles R. Erdman.* (Westminster Press, Philadelphia, 1917, 60c.)

SIMON, SON OF MAN. *John I. Riegel and John H. Jordan.* (Sherman, French & Co., Boston, 1917, \$1.50 net.)

# RELIGIOUS EDUCATION IN INSTITUTIONS OF HIGHER LEARNING IN THE UNITED STATES\*

## AN OUTLINE WITH SELECTED REFERENCES

CLARA F. CHASELL, M.A.†

- I. Different Uses of Term *Religious Education* (Rel. Ed. IV, 484; X, 421-2; XI, 54-5).
- II. Need of Religious Education in Student Life and Obligation of Higher Education (Rel. Ed. II, 103; IV, 86-8; V, 231-5; VI, 224-5, 398-404, 436-9; VIII, 255; IX, 538-41; X, 348, 578-9; XI, 289-90; Educa. XXXV, 296-8; Essential Place of Religion in Education, Monog. Publ. by Nat. Educ. Assn., Ann Arbor, Mich., Jan., 1916, 100-12).
- III. Agencies Contributing to Work of Religious Education.
  - A. Agencies not generally recognized as contributors.
    1. Home life of students.
      - a. Importance, and possibilities as means (Rel. Ed. III, 218-20, 224; IV, 34-46; VIII, 138).
      - b. Problems and attempts at solution (Rel. Ed. III, 220-4; IV, 47-73; Brown, E. E.: *Religious Force in Higher Education*, Pacific Theol. Sem. Publications Nos. 3, 12-4; Galpin and Edwards, Eds.; *Church Work in State Universities*, 1909-10; Report of Third Annual Conference of Church Workers in State Universities, Madison, Wis., 47-8, 63).
    2. Fraternities and similar groups.
      - a. Influence (Rel. Ed. III, 221-4; IV, 65-73, 323-42; IX, 112-20).
      - b. Interest manifested by Pan-Hellenic Conference (Rel. Ed. IV, 587-8).
    3. Athletics.
      - a. Effects (Rel. Ed. V, 304-6; IX, 460-80; Educa. XXXV, 305-11).
      - b. Promise of "revival of academic conscience," and necessary reforms (Rel. Ed. VIII, 138; Educa. XXXV, 310-1).

\* This article presents in elaborated form the material submitted as a seminar report under Professor H. H. Hartshorne of Union Theological Seminary, whose suggestive criticism is gratefully acknowledged. The term *Religious Education* is used in the broadest sense, and hence has here no technical limitations. Reports limited to a consideration of the provision made in theological schools and professional schools of an allied character have not been included.

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4. Student regulations, student government, and honor system.
  - a. Report of status in large number of institutions (Rel. Ed. I, 212-4; II, 209-10; IX, 497-8).
  - b. Problems and suggested solutions (Rel. Ed. IV, 48-50; V, 307-15; Galpin and Edwards; *op. cit.*, 38-41).
  - c. Illustrations of effective honor systems.
    - (1) University of Virginia.
      - (a) Student attitude essential for success (Report of the Rector and Visitors of the University of Virginia, 1827, ch. IV, par. 17).
      - (b) Description of system (Patton, J. S.: Jefferson, Cabell, and the University of Virginia, ch. XIV).
    - (2) University of West Virginia (Rel. Ed. V, 234-5).
    - (3) General description (Rel. Ed. V. 13).
- B. Specific provisions by institutions.
  1. Chapel services.
    - a. Types of services (Rel. Ed. I, 211, 234-5; II, 205-6).
    - b. Means of financial support (Rel. Ed. I, 210).
    - c. Reports of existing conditions.
      - (1) General accounts with frequent reference to specific institutions.
        - (a) Cessna: report of replies to questionnaire from fourteen institutions (Rel. Ed. VIII, 258-9).
        - (b) Cope: statement of results of inquiry in one hundred sixteen institutions (Rel. Ed. VIII, 138, fn.).
        - (c) Harris: inquiry regarding twenty-one schools and colleges (Rel. Ed. I, 228-36).
        - (d) Hughes: brief report of situation in state universities (Rel. Ed. X, 178-9).
        - (e) Kirkland: report of improvement in character (Rel. Ed. V, 15).
        - (f) Patten: generalized description (Rel. Ed. VIII, 437-8).

- (g) Stearns: investigations including large number of institutions (Rel. Ed. I, 209-12; II, 205-6).
- (h) Opinions of college presidents (Bib. World XXVIII, 244-50).
- (i) Crooker, J. H.: detailed report covering different types of institutions (Religious Freedom in American Education).
  - 1'. In denominational institutions (105-23).
  - 2'. In normal schools and agricultural colleges (127-38).
  - 3'. In state universities (141-59).
- (2) Additional accounts specific in character.
  - (a) Amherst College (Bib. World XXVIII, 240-4).
  - (b) Columbia University, including Teachers College (Rel. Ed. VII, 57-61; XI, 460-1, XII, 415-23.)
  - (c) Harvard University (Crooker: op. cit., 169-79; Moore, E. C.: Religious Life at Harvard, Official Register of Harvard University XII, No. 1, Part 25, 3-8).
  - (d) Illinois Woman's College (Rel. Ed. VI, 439-41).
  - (e) Northwestern University (Rel. Ed. VIII, 438-9).
  - (f) Ohio State University (Rel. Ed. VII, 336).
  - (g) University of Pennsylvania (Rel. Ed. VII, 390-1; X, 178).
- d. Problem of attendance.
  - (1) Reports as to current practice (Rel. Ed. I, 210-1, 230; II, 205; IV, 159; VIII, 138, fn.; Crooker: op. cit., 106-9, 113-5, 119-21, 127-38, 154-9).
  - (2) Arguments favoring voluntary and required attendance (Bib. World XXVIII, 240-50; Educa. XXXV, 297; Moore: op. cit., 4).

- (3) Supreme Court decision justifying requiring of attendance on non-sectarian religious exercises in university chapel (Brown, S. W.: *Secularization of American Education*, 121).
- e. Suggestions for improvement (Rel. Ed. I, 235; II, 206; VIII, 382, 438-9, 443-4).
2. College or university church (Rel. Ed. VIII, 448; Crooker: op. cit., 113-20, 133-7; 166-9, 174, 176, 179).
3. College or university pastor, chaplain, or prefect of religion.
  - a. Influence (Rel. Ed. VIII, 272, 448).
  - b. Qualifications (Rel. Ed. VIII, 250-2; Cath. World CIV, 438; Crooker: op. cit., 177-8).
  - c. Specific mention (Rel. Ed. VII, 57-61; Crooker: op. cit., 116, 133, 135, 169, 172-9).
4. Required church attendance (Bib. World XXVIII, 243; Crooker: op. cit., 113-5; 119-20, 129, 133-8, 154).
5. Vesper services.
  - a. Statement of value and criticism (Rel. Ed. VIII, 448; pamphlet publ. by Congregational Education Society: *Work and Aims of the Congregational Education Society with Special Emphasis upon the Question of Denominational Leadership*).
  - b. General report (Rel. Ed. I, 211, 230; II, 206).
  - c. Illustrations (Crooker: op. cit., 155-6, 165, 168, 175-6).
6. Prayer meetings (Rel. Ed. I, 211).
7. Week of prayer and similar annual services (Rel. Ed. I, 211; II, 206; VIII, 448).
8. College lectureship (Rel. Ed. I, 219-20; II, 205; VIII, 439-41).
9. Curriculum courses and granting of credit for outside religious instruction.
  - a. Aims and justification (Rel. Ed. IV, 170; V, 229, 500-3; VII, 44, 72-81, 252-3, 707-13; VIII, 267, 453-8; X, 179-80, 345-9; XI, 407-9, 512-7; XII, 37, 123-8, 319-29, 333-4, *Christian Student* XVII, 103-5; *Essential Place of Religion in Education*, 110).

b. Reports of present conditions and courses offered.

- (1) Athearn: present conditions of religious education in representative colleges and universities (Rel. Ed. X, 412-26).
- (2) Bagley: present status of moral education in institutions for training of teachers (Rel. Ed. V, 612-40).
- (3) Berkowitz: credits granted for work in Jewish schools (Rel. Ed. X, 77).
- (4) Cochran: credits granted in number of institutions (Rel. Ed. IV, 170).
- (5) Cope: brief summary of progress (Rel. Ed. VIII, 140).
- (6) Cutler: work available in two hundred seven typical colleges (Rel. Ed. VIII, 459-62).
- (7) Forward: credits for Colorado State Normal School Bible students (Rel. Ed. VI, 135-7).
- (8) Hughes: instruction in Biblical subjects in fifty-one universities (Rel. Ed. X, 179-80).
- (9) Jewett: credit Bible courses in connection with State University of Texas (Rel. Ed. VIII, 264-6).
- (10) Kelsey: survey of colleges of Iowa (Rel. Ed. X, 323-6).
- (11) Kent: judgment based on advance report of work in six hundred institutions (Rel. Ed. VII, 42).
- (12) Kirkland: brief statement of progress in southern states (Rel. Ed. V, 13).
- (13) Powell: content of ethical teaching in some representative institutions (Rel. Ed. IX, 584-5).
- (14) Rice: curriculum courses in co-operation with Young Women's Christian Association at University of Chicago (Rel. Ed. V, 207).
- (15) Sanders: survey of situation in colleges and universities in New England, New York, and Ohio (Rel. Ed. X, 315-23).

- (16) Stearns: courses in large number of specified institutions, and formal instruction in one hundred twenty-seven institutions, respectively (Rel. Ed. I, 205-8; II, 204-5).
- (17) Taylor: universities recognizing credits presented for religious subjects (Rel. Ed. VIII, 267-8).
- (18) Wood, C. A.: credits granted for outside Bible study (School and College Credit for Outside Bible Study, ch. IV).
- (19) Wood, I. F.: Bible study in colleges for women (Rel. Ed. XI, 483-4).
- (20) Wood, W. H.: description of department in Hamline University (Rel. Ed. XI, 53).
- (21) Various committees: reports covering large number of institutions and variety of aspects of topic (Rel. Ed. VII, 101-9; IX, 77; X, 148-50; XI, 314-23; World Missionary Conference, 1910, Report of Commission VI, Home Base of Missions, 79-83).
- (22) Miscellaneous: additional reports and summaries (Rel. Ed. VI, 241-2; VIII, 139, fn.; Essential Place of Religion in Education, 111-2).
- c. Problem as revealed in present situation (Rel. Ed. I, 208, 225; II, 103-5; VI, 85-6; VI, 234-40; 437-8; VII, 42-3, 76-7, 711; VIII, 453-4; IX, 375-81; X, 76, 334; XI, 403-5; Work and Aims of the Congregational Educational Society, 136).
- d. Suggestions for curricula making.
  - (1) Methods (Rel. Ed. VIII, 430-1).
  - (2) Approach to reconstruction of curriculum of school of religion (Rel. Ed. XII, 231-8).
  - (3) Order, relative importance, and nature of subjects recommended (Rel. Ed. V, 295-302; VI, 225, 409-12, 438-9; VII, 44-52; VIII, 431-4; IX, 288-93, 454-9; 584-8; X, 326, 345-57, 421-6; XI, 53-7; 406-9; XII, 322-3, 330-6; World Missionary Conference, Report, loc. cit. 82-3).

- (4) Requirements for ideal department of Biblical literature (Rel. Ed. X, 332-7).
- (5) Proposed curricula (Rel. Ed. VI, 433-6; VII, 45-9, 55-7; 378-80; VIII, 456-8; X, 357-68; XII, 331-6; Christian Student, XVII, 70-1, 105).
- (6) Type of teaching needed (Rel. Ed. IX, 528-35; XII, 315, 329).
- e. Standardization of Biblical departments (Rel. Ed. X, 337-45; XI, 311-3; XII, 139-46).
- f. Relation to courses offered in secondary schools (Rel. Ed. V, 500-3; XI, 518-9; XII, 136-9; Christian Student XVII, 97; Coe, G. A.: Education in Religion and Morals, 345-7; Essential Place of Religion in Education, 117).
- 10. Training for leadership.
  - a. Reports of provision by different institutions and present status of problem (Rel. Ed. III, 55-62; 235; IV, 20-1; VII, 101-9, 329-48, 369-71; 375-8; IX, 77; X, 143-52; Essential Place of Religion in Education, 112).
  - b. Responsibility of different institutions.
    - (1) General (Rel. Ed. V, 116-7; VIII, 376-88).
    - (2) Specific.
      - (a) Denominational schools (Rel. Ed. V, 119-20, 229, 493-500; VII, 161-3, 372-5; X, 153, 156-7; Pamphlets\* Capen, S. B.: Christian College, Congregational Education Society; Work and Aims of the Congregational Education Society, 5; Board of Education of the Methodist Episcopal Church, 7-8).
      - (b) State universities (Rel. Ed. III, 49-56).
  - c. Type of training needed, relation of college, and suggested standards (Rel. Ed. VII, 164-8; 378-80; VIII, 252-5, 369-75; IX, 261-272, 588-92; X, 327-32, 407-8; XI, 55-7).
- 11. Summer Bible institute (Rel. Ed. I, 208; V, 278).

\*Pamphlets relating to the work of the different denominations, cited here and elsewhere in this article, may be obtained from their respective Boards of Education.



## C. Voluntary student organizations.

## I. Christian Associations.

- a. Function and relation to training for religious leadership (Rel. Ed. VII, 390-2).
- b. Reports of status in large number of institutions (Rel. Ed. I, 215-6; II, 207-8; IV, 585-6; V, 14-6, 206-7; VI, 216-21; VII, 390-1; 397; VIII, 73-6, 269-70; X, 172-3; XI, 461; Bib. World, XXVIII, 244; Teach. Col. Rec. XVII, 474-7; Crooker, J. H.: *Religious Freedom in American Education*, 133; Alumni Council of Amherst College, *Annual Report of the Committee on Religious Work*).
- c. Appreciation and criticism (Rel. Ed. II, 207-8; IV, 84-5, 89-90, 156, 582-5; V, 14-5, 106, 120-1, 346-7; VI, 597-8; VII, 42, 74-5; VIII, 138-9, 141, 143-6, 440-1, 447-8; X, 172; XI, 404; Brown, E. E.: *Religious Forces in Higher Education*, Pacific Theol. Sem. Publications No. 3, 10; Coe, G. A.; *Education in Religion and Morals*, 341-2; Paton, L. B., Ed.; *Recent Christian Progress*, 438-9; World Missionary Conference, *Report of Commission VI*, Home Base of Missions, 82; Ninety-seventh Annual Report of the Board of Education of the Presbyterian Church in the United States of America, 1916, 30; *Work and Aims of the Congregational Education Society*, 12, 14).
- d. Suggestions for increasing usefulness (Rel. Ed. V, 339-50).
- e. Important activities.
  - (1) Voluntary Bible and mission study classes.
    - (a) Origin and growth of voluntary study idea (Rel. Ed. VIII, 463-4; Pamphlets\*: Cutler, Ethel: *Bible Study Committee and the Voluntary Study Plan*, 8-9; *College Voluntary Study Courses, a Series of Graded Studies for Use in Non-Curriculum Discussional Classes in Sunday Schools and Student Christian Asso-*

\* Pamphlets cited here and later in this connection may be procured from the National Board of the Young Women's Christian Association.

- ciation, 1-7; Suggested Curriculum for Voluntary Groups in Colleges and Universities, Report of a Committee of the Council of North America Student Movements, 3-4).
- (b) Purpose and fundamental principles (Rel. Ed. V, 207, VII, 709-10; Cutler: *op. cit.*, 3-4, 7-8; College Voluntary Study Courses, 8-11; Organization and Leadership of Voluntary Study Groups, 3-4; Suggested Curriculum for Voluntary Study Groups in Colleges and Universities, 4-7).
- (c) Relation to various agencies.
- 1'. Program of Association (Organization and Leadership of Voluntary Study Groups, 4-5, 67-8).
- 2'. Curriculum courses (Rel. Ed. VI, 435-6; VII, 52-5, 104, 709-10, 712-5; VIII, 464; X, 338-9; XII, 329; Organization and Leadership of Voluntary Study Groups, 5-9; Suggested Curriculum for Voluntary Study Groups in Colleges and Universities, 4-6).
- 3'. Sunday schools and churches (Cutler: *op. cit.*, 9-10; College Voluntary Study Courses, 7-8; Denominations' Part in the College Voluntary Study Courses; Organization and Leadership of Voluntary Study Groups, 24-8).
- 4'. Voluntary organization of students along religious lines (Organization and Leadership of Voluntary Study Groups, 68-70; Suggested Curriculum for Voluntary Study Groups in Colleges and Universities, 6-7).

- (d) Suggested curriculum and present course of study (Rel. Ed. VIII, 463-9; Cutler: op. cit., 8-9; College Voluntary Study Courses, 11-5; For Student Young Women's Christian Associations Using the College Voluntary Study Courses; Suggested Curriculum for Voluntary Study Groups in Colleges and Universities).
- (e) Methods of study (Rel. Ed. VII, 715-6; VIII, 464; Organization and Leadership of Voluntary Study Groups, 13-9; Suggested Curriculum for Voluntary Study Groups in Colleges and Universities, 9-10).
- (f) Plans for initiation and promotion of voluntary study (Cutler; op. cit., 5-7, 11-4; Organization and Leadership of Voluntary Study Groups, 9-53, 65-7).
- (g) Problem of leadership.
  - 1'. Type of leadership desired and means of securing (Rel. Ed. VII, 716-8; Cutler: op. cit., 10-1; Organization and Leadership of Voluntary Study Groups, 21-4, 53-65).
  - 2'. Criticism of student leaders (Rel. Ed. VI, 221, 597-8; VII, 77; VIII, 432).
- (h) Reports of enrollment (Rel. Ed. I, 215; II, 207; V, 14, 206; VIII, 74, 76, 141, fn., 144-6).
- (2) Student conferences.
  - (a) Purposes and value (Rel. Ed. V, 209-11; VIII, 263, 271-2; Organization and Leadership of Voluntary Study Groups, 65-6).
  - (b) Reports of participation by denominations (Christian Student XVII, 100-1; Ninety-seventh Annual Re-

port of the Board of Education of the Presbyterian Church, 50; Report of the Board of Education of the Methodist Episcopal Church to the General Conference, 1916, 24).

- f. Suggestions for relating with other agencies (Rel. Ed. VI, 216-21; VIII, 143, 269-73, 435-7, 441-6; X, 172-3; Ninety-seventh Annual Report of the Board of Education of the Presbyterian Church, 32, 49-50; Work and Aims of the Congregational Education Society, 14).
2. Student Volunteer Bands.
  - a. Significance of Student Volunteer Movement (Coe: op. cit., 341; Paton: op. cit., 437).
  - b. Relation of college to foreign missionary achievement and reports of various institutions (Rel. Ed. I, 216-7; XII, 415-8; Teach. Col. Rec. XVIII, 388-91; Nicholson, Thomas: College and the College Man in Foreign Missionary Achievement, Board of Education of the Methodist Episcopal Church).
3. Student leagues, brotherhoods, societies, etc. (Rel. Ed. I, 216-8; Teach. Col. Rec. XVII, 472-7; Moore, E. C.: Religious Life at Harvard, Official Register of Harvard University XII, No. 1, Part 25, 9-14).
- D. Denominations.
  1. Interdenominational plans and work (Rel. Ed. IV, 16-7; V, 122; X, 121-2; Christian Student XVII, 102; Essential Place of Religion in Education, 94; Board of Education of the Northern Baptist Convention, 1916-9; Ninety-seventh Annual Report of the Board of Education of the Presbyterian Church, 48-9).
  2. Plans and work in their own institutions.
    - a. Justification of denominational institutions (Nicholson, Thomas: Necessity of the Christian College; pamphlets publ. by Board of Education of Methodist Episcopal Church: Clarke, J. E.: Place and Function of the Christian College; Johnston, Hugh: Are Denominational Colleges a Necessity? Payne, C. H.: Christian Colleges a Necessity).

- b. Illustrative cases.
  - (1) Baptist (Rel. Ed. III, 188-90; Board of Education of the Northern Baptist Convention, 1916; Education in the Five Year Program).
  - (2) Congregational (Work and Aims of the Congregational Education Society, 9-10, 16).
  - (3) Disciples (Rel. Ed. VII, 37-8; VIII, 257, 143-7; 150-2; X, 143-7, 150-1).
  - (4) Evangelical Lutheran (Rel. Ed. X, 6, 12-5).
  - (5) Methodist Episcopal (Christian Student XVII, 75, 90-101; Board of Education of the Methodist Episcopal Church; Department of Religious Work; Jubilee Campaign for Christian Education; Report of the Board of Education of the Methodist Episcopal Church to the General Conference, 1916, especially 23-5).
  - (6) Presbyterian (Rel. Ed. IV, 168; VII, 396; X, 73-5; Ninety-seventh Annual Report of the Board of Education of the Presbyterian Church).
- 3. Plans and work in non-denominational institutions.
  - a. Problem of religious education.
    - (1) State school's relation to religion (Rel. Ed. III, 49-59; IV, 155-9, 167; VII, 334-7; VIII, 77-8, 81-2; X, 76; XII, 37-9; Coe, G. A.: Education in Religion and Morals, 350-7).
    - (2) Supreme Court decision regarding adoption of regulations for inculcation of moral and religious principles by public institutions of learning (Brown, S. W.: Secularization of American Education, 121).
    - (3) Relation between work of state and church in higher education (Rel. Ed. II, 202-3, 211-3; IV, 159-60, 380-1; V, 109-16; VIII, 263; X, 180-3; Sheerin, James: The Church, the State, and the University;

- Ninety-seventh Annual Report of the Board of Education of the Presbyterian Church, 31).
- (4) Status and needs of religion in state universities (Rel. Ed. I, 52; IV, 160, 169-71, 183; VI, 596-600; VIII, 139-41; Brown, E. E.: Religious Forces in Higher Education, Pacific Theol. Sem. Publications No. 3, 4-9; Coe, G. A.: *op. cit.*, 344-5; Galpin and Edwards, Eds.: Church Work in State Universities, 23-9; Essential Place of Religion in Education, 111-2; Ninety-seventh Annual Report of the Board of Education of the Presbyterian Church, 30-2, 35-6).
  - b. Policy of co-operation in meeting religious needs of state universities (Rel. Ed. VIII, 441-6; Galpin and Edwards: *op. cit.*, 58-65).
  - c. Work of denominations.
    - (1) Duty of churches (Rel. Ed. V, 123; VI, 223-4; VII, 392-9; X, 180-3; Brown: *op. cit.*, 7-11).
    - (2) Justification (Rel. Ed. VIII, 77-81, 257-8, Essential Place of Religion in Education, 107-8).
    - (3) Reports of work and method.
      - (a) Reference to many institutions and summaries (Rel. Ed. I, 52-6, 219-24; II, 206-7; IV, 13, 166-78; V, 16-7, 277-8; VI, 222-4; VIII, 142-3, 245-6; X, 78, 151-2, 183-5; Galpin and Edwards: *op. cit.*, 30-2, 50-5, 68, 81-90; Board of Education of the Methodist Episcopal Church, 8, 10; Report of the Board of Education of the Methodist Episcopal Church to the General Conference, 1916, 24; Board of Education of the Northern Baptist Convention, 1916, 2-3, 11-2, 16; Education in the Five Year Program, Baptist Board of Education, 1-3; Ninety-



seventh Annual Report of the Board of Education of the Presbyterian Church, 21-3; 28-50; 118; Work and Aims of the Congregational Education Society, 7-10).

(b) Additional descriptions.

- 1'. Massachusetts Agricultural College (Rel. Ed. X, 121-2).
  - 2'. Colorado State Normal School (Rel. Ed. VI, 135-7; X, 121, fn., 552-3).
  - 3'. Teachers' College, Columbia University (Teachers' College, Report of the Dean for the Year Ending June 30, 1917, Teach. Col. Bul., Ninth Series, No. 6, Nov. 17, 1917, 13).
  - 4'. University of Chicago (Rel. Ed. II, 173-4).
  - 5'. University of Iowa (Rel. Ed. IV, 159-65; X, 550-2; Iowa Methodist XXV, No. 4, 17).
  - 6'. University of Michigan (Rel. Ed. II, 214-6).
  - 7'. University of North Dakota (Rel. Ed. I, 193-4; VII, 399; VIII, 67-8).
  - 8'. University of Pennsylvania (Rel. Ed. VI, 216-21; VII, 390-1; VIII, 143; X, 173).
  - 9'. University of Wisconsin (Rel. Ed. VIII, 66-76).
- (4) Objections to plans (Rel. Ed. VI, 597-9; VIII, 256, 259-63, 271; Galpin and Edwards: op. cit., 68).
- (5) Problems and suggested solutions.
- (a) Support (Rel. Ed. IV, 168; Galpin and Edwards: op. cit., 75-6).
  - (b) Lack of statistics (Rel. Ed. II, 204).
  - (c) Interrelations of churches, students, and pastors (Rel. Ed. VI, 227-34;

VII, 392-7; VIII, 247-9, 256; X, 170-7; XI, 485-6; Galpin and Edwards: *op. cit.*, 77-80; Work and Aims of the Congregational Education Society, 14-6).

(d) Open questions (Galpin and Edwards: *op. cit.*, 12).

(6) Important advances to be made (Galpin and Edwards: *op. cit.*, 11).

E. President and members of faculty.

1. Importance of influence (Rel. Ed. IV, 83-4, 169-70, 484; V, 12, 20, 203, 276, 326-33, 637; VII, 348; VIII, 449; IX 590-1, X, 178; XII, 315-23; Coe, G. A.: *Can Religion Be Taught?* 26; *Education in Religion and Morals*, 352, 354-5, fn.).
2. Type needed (Rel. Ed. IV, 83-4, 89; VII, 81; IX, 588; X, 334-5, XII, 314-9).
3. Ways of working (Rel. Ed. IV, 157, 177-8, 550-60; V, 12-3, 297; VI, 224; VIII, 432, 447; XII, 324; Coe, G. A.: *Can Religion Be Taught?* 26-7; *Education in Religion and Morals*, 343-4; Galpin and Edwards, Eds.: *Church Work in State Universities*, 63-4).
4. Problems of present situation (Rel. Ed. II, 206; IV, 88-9; V, 21, 108, 117-8; 306; VII, 78-9, 394-5; VIII, 437; X, 172, 178; *Ninety-seventh Annual Report of the Board of Education of the Presbyterian Church*, 32; *Work and Aims of the Congregational Education Society*, 11, 13).
5. Suggestions for improvement of personnel of faculties (Rel. Ed. VII, 348-62).
6. Significant questions (Rel. Ed. III, 115-6; Coe, G. A.: *Can Religion Be Taught?*).
7. Provision for Teachers' Bureau (Report of the Board of Education of the Methodist Episcopal Church to the General Conference, 1916, 25).

IV. Suggested Solutions for Problems of Religious Education Practicable in Institutions of Higher Learning.

- A. Provision for special training of teachers or religious leaders and specialists (Rel. Ed. III, 49-62; V, 20; VII, 375-80; IX, 64-8).

- B. Establishment of schools affiliated with state universities (Rel. Ed. I, 52-6; 226-7; VI, 599; VII, 397-9; Brown, E. E.: *Religious Forces in Higher Education*, Pacific Theol. Sem. Publications, No. 3, 14-6).
- C. Recognition by state schools of credits presented for religious subjects (Rel. Ed. VIII, 267-8; X, 76-8).
- D. Building of dormitories by denominations in state universities (Rel. Ed. IV, 159; Brown: *op. cit.*, 12; Sheerin, James: *The Church, the State, and the University*, 23-33).
- E. Appointment of person in charge of religious activities as recognized member of faculty (Rel. Ed. IV, 584).
- F. Co-ordination of different forms of social organism as agencies of character training through inauguration of faculty committee on student life (Rel. Ed. V, 21-2).
- G. Creation by college of atmosphere and influences favorable to development of strong moral character, and affording of opportunities to students to make beginning in study of great moral and religious problems sure to confront them in after years (Rel. Ed. VI, 438-9).
- V. Helpful Bibliographies and Indexes (Rel. Ed. II, 210; III, 229-31; IV, i-xxxi; VII, 286-321; X, 613-24).

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### BOOKS RECEIVED

AT CHRISTMAS TIME, *Charles W. Wendte*. (Beacon Press, Boston, 1917, 75c net.)

THE TOWNSHIP AND COMMUNITY HIGH SCHOOL MOVEMENT IN ILLINOIS, *Horace A. Hollister*. (Government Printing Office, Washington, D. C., 1917, 15c.)

THE FUTURE OF THE CHURCH AND INDEPENDENT SCHOOLS IN OUR SOUTHERN HIGHLANDS, *John C. Campbell*. (Russell Sage Foundation, New York, 10c.)

YEARBOOK, Volume XXVII, 1917, Central Conference of American Rabbis, Buffalo, N. Y.

THE RECORD OF A QUAKER CONSCIENCE, *Cyrus Pringle's Diary*, Introduction by *Rufus M. Jones*. (Macmillan Co., New York, 1918, 60c.)

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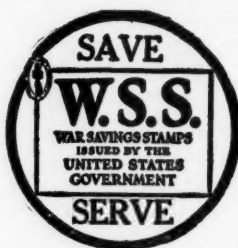
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